# UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law, harmony, health, and peace, here and now.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you let the remainder rest until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of the personal man, in all that you read and hear others say. As we go on in our searching for Truth, we no doubt shall change in some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no differences of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and we shall see eye to eye when that Truth is attained in its purity.

For information concerning Silent Unity, the healing department of Unity School, see page 568.

## THE INCARNATION

Light looked down and beheld Darkness.
"Thither will I go," said Light.
Peace looked down and beheld War.
"Thither will I go," said Peace.
Love looked down and beheld Hatred.
"Thither will I go," said Love.
So Light came and shone.
So came Peace and gave rest.
So came Love and brought Life.
And the Word was made flesh and dwelt
among us.

—*Laurence Housman.*

# A WORD TO THE WAGE EARNER

CHARLES FILLMORE

Extracts from a talk given to workers at Unity headquarters

I HAVE been asked to talk to the workers here at Unity headquarters with a view to disseminating a better understanding of the principles for which the Unity movement stands, that every worker may incorporate those principles into his work and thereby demonstrate prosperity for himself and for the institution.

We hear a great deal about loyalty—loyalty to our flag, loyalty to our political party, loyalty to our employers. However, these are secondary aspects of the soul's spirit of loyalty; its first loyalty must be to its source, God. We must be loyal to our Creator before we can be truly loyal to anybody or to anything. So here at Unity we teach not only of the character of God, but how every individual may understand and commune with God and be loyal to the inherent principles of Being.

We accept the edict of our Declaration of Independence that every individual is created free and equal, with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.

You will observe that this declaration states that all men are created equal, not born so. Creation is one thing; birth, another. We are created by God. We are born under certain laws of the flesh, often remote from the original creative ideal. We all sprang from God with equal opportunities. We have had many births in the flesh. The great diversity of character, race, and conditions evident in the individuals who stand abreast in the mind of God is the result of each soul's loyalty or disloyalty to the originating principle. The truer we are to the principle of Being, the closer

do we approach its manifestation in all that we think and do.

Let us remember that God created us but that we are making ourselves. Let us remember to look upon ourselves as spiritual entities that existed before they were given homes in physical bodies.

As there is a spiritual man within every one, so there is a spiritual institution within every institution. The Unity movement was first created as an idea of an organized work, carried forward by consecrated souls. Jesus Christ set forth the system of religious law and life which is called Christianity. In Unity we are seeking to apply Christianity in a fuller measure than has heretofore been attempted. We have discerned that Jesus taught a spiritual doctrine, that spiritual things must be spiritually comprehended, and that we must be loyal to our highest concepts of spiritual things in order to follow him and do his work. To do the work effectively we must be free. Paul said: "Where the Spirit of the Lord is, *there* is liberty." If you were compelled to do the work you are doing here you would be a slave. In man's freedom lies his greatest danger. His freedom is so complete that he is free to acknowledge and to work in harmony with his creative Source, or to ignore it and do his own will.

As a worker here at Unity you are asked to make your will subservient to the divine will to the extent of coöperating with that will in order that you may carry out the divine law. When we all are consecrated to the Lord and give attention to Spirit within, we shall execute the original plan of the great creative Mind, not only for ourselves but for the institution as well.

Back of every great institution must be a great idea. The great idea back of the Unity work is Christ. Some Christian movements limit their thoughts of Christ to the man Jesus, who supremely manifested him. Christ was before Jesus. Christ is the image-and-likeness man

which God created in the beginning. We are all putting on Christ when we consecrate ourselves to his ideas.

In the New Testament, Christ gives us the most powerful and effective guide to the development of the ideal man. His teachings carried out in thought and act will redeem the world from sin, sickness, war, poverty, and death. You who have studied and applied the principles underlying the doctrine of Jesus know that practice of the precepts that he set forth brings wonderful results in every department of life.

Jesus taught that revelation is the privilege and office of every one. We are living to reveal the goodness and the greatness of God. We become good and great as fast as we realize and radiate the qualities of goodness and greatness.

One of the first things that a Unity worker learns is the law of compensation. We are all getting what we have earned. Do not blame others for seeming lack of appreciation of your ability. The law of cause and effect is as unvaryingly active in the affairs of the individual as it is in the rise and fall of nations. Paul said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Do not blame fate or circumstances for your failures, nor for your successes. They are results either of your lack of persistence and industry, or of your application of these qualities.

The divine law demands progress, growth, and increasing ability on the part of every one. Jesus taught this truth in the parable of the talents. The one who failed to increase his talent was condemned; his talent was taken away from him and given to the one who had made the greatest increase in the use of his talents. "For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath." This seems a hard law, but it is hard only to the lazy, careless, fearful

soul. Action leads to greater action; order, energy, and system increase efficiency.

The worker who gives attention to the doctrine taught here, and strives to follow it in his work, never fails to achieve success. Do not compare yourself with others, thinking that they are not so competent as you are but are getting more pay. Do not compete with others. Realize that you are working for God and that your compensation comes from the divine exchequer.

When you understand your spiritual origin, as Jesus understood his, you will cease to look to human avenues for your reward. Jesus said that he must be about his Father's business. This is true of all people who look to God as their employer and their banker.

Through association with Unity people you will acquire certain mental and spiritual qualities that cannot be described in words. You will develop a spiritual atmosphere and will radiate an energy that will uplift all with whom you come in contact. We Unity workers have established an optimistic thought atmosphere that is felt by all people who come here. You will become a component part of that atmosphere if in all that you think and say you are true to the central truth that God is good and God is all.

All Unity people aim to emulate Christian principles and to achieve the loftiest mode of living, but their methods for attainment are not always those accepted as standard by the world. True grace is not the result of culture externally applied, but comes naturally to one who finds the ideal source of all things, the kingdom of God within.

Above all else be natural; be yourself. Study this bit of philosophy by Walt Whitman:

> I think I could turn and live with animals, they are so placid and self-contained.
>
> I stand and look at them long and long.
>
> They do not sweat and whine about their condition.

They do not lie awake in the dark and weep for their sins.

They do not make me sick discussing their duty to God.

Not one is dissatisfied, not one is demented with the mania of owning things.

Not one kneels to another, nor to his kind that lived thousands of years ago.

Not one is respectable or unhappy over the whole earth.

I wonder where they get those tokens?

Did I pass that way huge times ago and negligently drop them?

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## SHARON'S ROSE

A Persian fable says: One day
A wanderer found a lump of clay
So redolent of sweet perfume
Its odor scented all the room.
"What art thou?" was his quick demand,
"Art thou some gum from Samarcand,
Or spikenard in rude disguise,
Or other costly merchandise?"
"Nay, I am but a lump of clay."
"From whence this wondrous sweetness, say?"
"Friend, if the secret I disclose,
I have been dwelling with the rose!"
Meet parable! for will not those
Who love to dwell with Sharon's rose
Distill sweet scents o'er all around,
Though poor and mean themselves be found?
Good Lord, abide with us, that we
May catch these odors fresh from thee!

—*Selected.*

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Hints on diet, receipts for vegetarian cooking, and articles on vegetarianism are included in the vegetarian page of Weekly Unity—a valuable guide to those seeking to work both from the outer and the inner to bring the appetite into harmony with the love and purity of Spirit.

# THE LAW OF SELECTIVITY

FRANCES W. FOULKS

IF QUESTIONED, perhaps a majority of the race today would say that they believe that God selects some on whom to bestow good gifts and others on whom to bestow sorrow and suffering, presumably for their good. Few persons, except those who have studied deeply the law of God's creation, are willing to own, or care to be told, that the unhappy experiences that come to them are of their own making—chickens come home to roost. Most of those who have studied the law of Jehovah God are quite ready to acknowledge that there is no such thing as luck, chance, fate, but even these persons find themselves at times trying to shift the blame for their unpleasant experiences to others, or to "uncontrollable circumstances," or to conditions, or to environment. They say, "If such and such a person had not done such and such a thing, I should not have had this to meet," or "If it had not been for this abominable weather, this or that loss or accident would not have occurred." They think that if they could live in a different climate, or have a different home, or associate all the time with people of higher thought, it would not be hard to keep their thoughts right and to live a better life.

This attempt to evade responsibility has been going on in the minds of the race since the time that man, having come to judgment before Jehovah God (law), tried to shift the blame onto woman, and woman, confronted with her transgression, tried to shift the blame onto the serpent. Not one of the three escaped the judgment of Jehovah God, and to this day all who are in the same consciousness are under this same law and reap according to its penalty. They earn by the sweat of their brow, find their paths filled with thorns and thistles, enter into one hard condition after another,

suffer physical pains, meet enmities, and crawl in the dust of earthy things, just so long as they are of dual consciousness.

"Whate'er thou lovest, man, that too, become thou must,
God, if thou lovest God, dust if thou lovest dust."

Man continually seeks a scapegoat on which to lay his sins; many times he blames God for the result of sin instead of blaming the sin itself. If he would confront the experience squarely he would say: "You are mine. I have given to the divine law the material with which to bring you into manifestation. It has no choice. I have chosen you, ignorantly though it may be. I now enter into the Jesus Christ consciousness of forgiveness and high vision, and you are not only wiped out of manifestation and stripped of power to create, but the law brings forth higher expressions for me, through my steadfastly holding to the higher vision."

We should immediately forgive whatever of error comes into our lives. The unkind word or act of another, the unkind word or act that we direct toward another, brings no inharmonious result if we immediately give it over to the forgiving love of Jesus Christ, for the result is quickly wiped out and the law immediately begins to function for us on a plane corresponding to our uplifted thoughts. Otherwise the law demands the penalty. These two states of consciousness are brought out in Mark's description of the last moments of the Master:

And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise.

When we begin to understand the workings of the

law we shall see that all the manifestations in our lives are the results of the thoughts that we have used, just as truly as the solution of an intricate mathematical problem is the result of the application of the law of mathematics. We shall find that even so-called accidents are not things of chance but the result of inner disturbances; that even weather conditions and national calamities come from the inharmonious thoughts of the race, to which we add our part by every inharmonious thought and word in which we indulge.

Mankind has laid down rules of action, rules of conduct, that are called the law of the country. The penalty imposed for nonobservance of this law is for the purpose of enforcing justice, of compelling men to observe prescribed obligations toward one another. The law is unnecessary for those who have already learned that the way of the transgressor is hard, for they are afraid of the results of disobedience to it. It is still less necessary for those who have learned the Golden Rule, who delight in the law of Jehovah and seek to follow it in thought, word, and deed. The law is for those who have not entered into either of these states of consciousness. It is not the making of the law but the trespassing against it that brings suffering. If one is disobedient to its mandates his freedom is taken from him; he is forced to live in cramped conditions, in unhappy environment; he has to work hard with very unsatisfactory results. Another, abiding by the law, has his freedom, the right to go and to come, to earn and to spend as he will, to choose his manner of living. We readily recognize the justice of the law in each case. We do not say that the law has selected one to imprison, one to leave free, but that each, by his conduct, has earned his manner of living.

In studying the higher law we shall find it even more accurate than manmade law, for it cannot be touched by corruption, cannot be bribed or influenced, and its

wisdom and justice are far-reaching. It is indeed a blessed law, for it turns back to each man his own error, continually showing him that the way of the transgressor is hard, yet holding up a way of escape through obedience to the higher self within. Man, thinking to become like God in knowledge, ate of "the tree of the knowledge of good and evil." Of this mistaken judgment he is being continually cleansed. He is shown that the knowledge of evil is not in God mind, and he will finally come to true God knowledge—that only the good is true and that only the true is good. The law is the instrument by which this lesson is taught. Harsh though it may seem, its mission is love, even as a parent corrects the acts of his dearly beloved child that the child may become happier, more lovable, and more useful. Its purpose is corrective; as Paul says, "The law is become our tutor *to bring us* unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor."

If the Bible were nothing more, it is the outstanding textbook of the science of living. It is filled with deductions, examples, conclusions, rules, experiences. It gives the results of obedience to the law and of disobedience to the law, on the part of both individuals and nations. We find that Adam was driven from the Garden of Eden because he entered into a dual consciousness of good and evil. We read that the law of Jehovah God almost wiped out mankind because "every imagination of the thoughts of his heart was only evil continually." But one, with his household, was saved from this wholesale destruction. This man was a righteous man, a perfect man who walked and talked with God, whose ear was open to catch the divine message, whose will it was to follow the divine guidance. Those of his own household must have been of his consciousness; otherwise they would not have been saved.

Looking through the Bible, see the messenger of

Jehovah recognizing and passing over the homes on whose lintel was the required sign of obedience, the blood of the lamb, and pausing to smite the dearest possession of those who worshiped other gods. Watch the Israelites as they walk through the Red Sea on dry land, because they are following the leadership of Jehovah God. Watch the Egyptians immediately behind them, caught between the two walls of water because the Divider of the sea knew them not, because they knew not the Hand that had stayed the waters. Follow the history of the children of Israel, the chosen people of God. Whenever they turned their attention to other gods and ceased to live according to the law as revealed to them by the prophets, they were taken into captivity, were in poverty, miserable. When they were giving all their attention to the one God, they were happy, prosperous, victorious. The Bible from cover to cover abounds with these examples, and if we interpret it wisely we shall find an example that applies to each phase of our living and points to a higher way in which to walk, a way of peace, prosperity, health, gladness.

Sometimes the unhappy experiences that come to us are the result of present day activities, sometimes they are from sowings of the past. Until our consciousness is cleansed, or until we learn to nullify the action of the law, the law is constantly presenting to us things from the past—things that we have to forgive, to redeem. We can meet these one at a time and, suffering if need be, stand steadfast with a high vision and wipe out the cause and the manifestation, or we can enter into the way that the loving Father has provided through Jesus Christ.

"God is no respecter of persons," and he is the same yesterday, today, and forever, therefore even he himself cannot change the law and its effect. As in the olden days he provided cities of refuge, offerings, the scape-

goat, the brazen serpent, for those who were under the law through transgressing it, so he has provided a means for man's redemption from the results of error thinking and wrong living. Listen to Isaiah, who caught the vision of the purpose of God, Isaiah, whose vision is so clear that he sees the divine purpose already accomplished and writes in the past tense:

> He hath borne our griefs, and carried our sorrows . . . he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all. . . . he bare the sins of many, and made intercession for the transgressors.

Listen to John the Baptist, the one who saw the actual fulfillment of Isaiah's vision, his own vision: "Behold, the Lamb of God, that taketh away the sin of the world!" Listen to Paul: Though he was under great condemnation because of his transgression of the law of righteousness, his vision was changed in the twinkling of an eye; he was lifted up to the Lamb of God whose work had been completed for all time and all people:

"Sin shall not have dominion over you: for ye are not under law, but grace."

"There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death."

"If ye are led by the Spirit, ye are not under the law."

"The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law."

Just where we are is the only place to begin our work of redemption. No matter what the environment, the circumstances, the people, we have drawn them to

us, and we shall lift ourselves above them and from among them by lifting our vision far above its usual seeing. We do not lift our vision by changing other people, or our surroundings, but by changing ourselves. Placing all of our attention on the enthronement of the Christ within, conforming thought, word, and deed to his standard, some day we shall awake to find that outer conditions have changed. Our companions will be lifted up also, or, drifting away, they will give place to others whose consciousness corresponds to ours; thus our whole environment will be changed to fit the higher vision within. At some moment when we think not, when the intellect has given highest place to the enthroned Christ, there will come to us a realization of the vicarious atonement of Jesus Christ, and we shall no longer be under the law. We shall have made Jesus Christ's sacrifice a real and vital part of our life for all time and under all circumstances, and the prophecy of Isaiah will be fulfilled as we recognize ourselves individually as the object of His atonement: "Thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied." From that time henceforth he will bear our sins and make intercession for our transgressions, and we shall be free.

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Who is He in yonder stall,
At whose feet the shepherds fall?
'Tis the Lord: Oh, wondrous story!
'Tis the Lord, the king of glory!
At his feet we humbly fall:
Crown him, crown him, Lord of all.

—*B. R. Hanby.*

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Have you read "The Vicarion"—Unity's new novel?

# GOOD WILL—THEN PEACE

EDYTH HUNTING

"Glory to God in the highest, and on earth peace, good will toward men."

ONCE upon a time there were two brothers living in the land of Palestine. One was married and had a family of children; the other was unmarried and lived alone. Their lands were not far apart, but as they were very busy men they did not see each other very often.

One night after the married man's family had gone to bed, he lingered at the door as he was about to fasten it for the night. There was bright moonlight, and as he looked out across the fields toward his brother's home he was suddenly filled with compassion for this brother. He thought of all the blessings he himself enjoyed, and particularly the blessing of companionship with his wife and children. He contrasted his own evenings at home, his family about him, with the lonely evenings that his brother spent. "How dreary it must be to go home to a lonely house after a hard day's labor in the fields," he thought, and "How desolate to eat supper alone!" His heart went out to his brother as he saw a mental picture of his own happy, noisy, loving family around him. He wanted to do something for this brother that would show him that he was not so alone in the world as he seemed to be—that some one thought of him and willed good things for him. What could he do for his bachelor brother that would convey this feeling? He had few possessions—but—there were his wheat sheaves! Why, that was just the thing; he would get up in the morning, earlier than usual, and carry as many sheaves as he could over to his brother, as a good will offering. He went to bed and to sleep, very happy in the thought of his loving plan.

It happened that the same evening the unmarried

brother was sitting by himself, enjoying the solitude of his home. He thought: "How quiet it is—how cool—how peaceful! What a perfect rest after a day of hard labor!" Then his thoughts turned to his brother in great sympathy as he pictured in his mind the noisy, rollicking children, the demands of the wife, the difficulties that had to be overcome, the sacrifices that had to be made, in order to support so many on a meager income. His heart ached for this brother who had so many burdens. What could he do to ease them and to show his brother that he thought of him and wanted to help him? "Why, I could share my wheat with him," he thought. That was just what he would do. In the morning he would gather a goodly number of wheat sheaves and carry them to his brother's home. Then he slept, happy in the thought that he had found something to do for this brother that would show good will and desire to help him.

Next morning, as had been planned, the brothers, each to help the other, started out across the fields, carrying as many wheat sheaves as they could. They met, presented their gifts, embraced, as was the custom there at the time, and—that is as far as my story of the two brothers carries us. There are several lessons that might be drawn from this legend but the significant point is that tradition tells us that this meeting place of the two brothers was later the site of Jerusalem, "The Holy City."

This story of good will on the part of the brothers and the resultant acts that brought about the founding of "a habitation of peace" (the Hebrew meaning of Jerusalem) seems particularly applicable to us as brothers in Christ who are seeking the goal of the kingdom of God on earth.

The expression "good will," in place of "love," is used because many seem to be unable to accept the word "love" as expressing an attitude to be maintained

toward all people. It suggests to them only intimate, personal relations—the love of parents for their children, of children for their parents, the love of friends, the love between husband and wife, the love of lovers. In the broadest sense, good will is really love, not a limited idea of love; and as we grow in consciousness we are able to use the two words understandingly and synonymously.

God is good. Good will is the will of God. It is not passive, but active. We first begin practicing it by holding right thoughts about people and things. We entertain good thoughts toward others because in doing so we save them from the adverse influences that ill thoughts would carry. By clearing one's thoughts of all ill will toward another, one helps that one to get a realization of truth about himself. And the more good will one gives out, the more good will one will see coming back to him. Increasing good will, coming back to us as we send it out, must, when it reaches the universal stage, manifest only good for all.

A modern metaphysician would say, of the brothers in our legend, that the love of each for the other attracted its like. So with all of us. Do we want universal good will? Let us give it, then—planting what we want to reap.

How can we have anything but good will toward others when we realize our oneness with God and the inseparableness of each one of God's children from Him and from all his other children.

Our aim is always, or should be, the working out of a plan by which human beings can best live together, and we find it is true that the nearer we all come to the Father, the fewer differences there will be between us and our brothers.

There should be but one motive today: to make the teachings of Jesus Christ known to the world, to make his mode of life our mode of life. Christlike

living should be our consuming purpose. We should study the principles behind Jesus Christ's ideal of brotherly good will, because upon them is based our hope of realizing the kingdom of God on earth.

Let us then all make the gesture in this direction. When we as children of the same Father are willing and eager to show our good will for each other by sacrificing our own pet opinions, by allowing others to live their own lives as they choose, by thinking first of others and of their needs and wanting to fill those needs with whatever we have of joy, of peace, of substance—then surely we shall have reached a realization of peace on earth because of good will toward men.

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## THE GROWTH OF THE GOOD

When I converse with a profound mind, or at any time being alone I have good thoughts, I do not at once arrive at satisfactions, as when, being thirsty, I drink water, or go to the fire, being cold: no! but I am at first apprised of my vicinity to a new and excellent region of life. By persisting to read or to think, this region gives further sign of itself, as it were in flashes of light, in sudden discoveries of its profound beauty and repose, as if the clouds that covered it parted at intervals, and showed the approaching traveler the inland mountains, with the tranquil eternal meadows spread at their base, whereon flocks graze, and shepherds pipe and dance. But every insight from this realm of thought is felt as initial, and promises a sequel. I do not make it; I arrive there, and behold what was there already.—*Emerson.*

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The artist who made the cover lettering for "The Vicarion" spent nearly all of two whole nights reading the book!

# Prosperity

*Gable - Frangkiser*

Bright

1. From the Fa-ther's store Rich-es now out-pour, For the one who will be-lieve; Who can un-der-stand From His o-pen hand Come the bless-ings we re-ceive.
2. Heav-en's door is wide, And the end-less tide Of the Fa-ther's Love and wealth Flows a mighty stream, On whose wa-ters gleam True pros-per-i-ty and health.
3. By His law we live And we free-ly give Of the good that God be-stows; Thus a rich sup-ply Of His wealth is nigh, For our need the Fa-ther knows.

REFRAIN

I am pros-pered,— Tru-ly pros-pered,— By His lov-ing Thought di-vine.— Wealth su-per-nal, Life e-ter-nal,— All the Fa-ther has is mine.—

## MAN

RALPH E. BOILEAU

Only by studying ourselves can we know ourselves and solve our problems. We never shall find the truth outside our own indwelling God. When we gain a realization of our God within, we can inspire others to learn of their God within.

We, like Adam and Eve, attempt to shift to others the responsibility for our failures. A man said to me: "If I had had a different wife I should have been a success." I told him that to be a success he must love his wife. He explained that his wife was not attuned to his plane of living. I told him that his wife was in tune with him; that otherwise he never would have wed her; that there was no use in his blaming the woman. I told him to go home and say to his wife over and over and over, "I love you, I love you, I love you," but to be very sure that he did not say one word of it aloud. I told him that very soon his wife would be telling him what a perfectly wonderful man he was, and happiness and prosperity would come to him.

How are we going to get back into conscious recognition of the everywhere present Good? We must realize that man is a child of God. We must let God do the work.

Let each of us say: *I am at peace because Christ does the work of the Father in me, because I am letting God work through me.*

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## TREASURES

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is there will thy heart be also.—*Matthew's Narrative.*

# LOVE AND MARRIAGE

ERNEST C. WILSON

PERHAPS no question before the public today has been more widely discussed than that of marriage and the problems arising out of married life. In two months no less than ten articles presenting some phase of this subject appeared in leading magazines of the country. One article declares the problem to be economic, and suggests that each husband be required to guarantee his wife's financial future by a trust fund at the time of marriage, in exchange for the wife's sacrifice in giving up a career for marriage. A world traveler and explorer (masculine) suggests that we try out the matriarchial system which he has found in vogue in remote parts of the tropical world. Another explorer (feminine) offers as a solution the idea that marriage should be made a legal contract, which could be declared insolvent if it should not function harmoniously. A course in euthenics has just been introduced as a summer course at Vassar, and a course of lectures on homemaking was given recently at the University of North Carolina in response to a petition of the students. The press not long ago gave much publicity to the first divorce in which a radio set served to cut the hymeneal knot.

In all this din of confused voices, crying "Lo, there! Lo, here!" the admonition of old, "What therefore God hath joined together, let not man put asunder," sounds strangely foreign. The question arises in every thinking mind, "What has God joined together?" How often is marriage really a divinely ordained union, and how often is it merely a legal bond against which all too frequently the members chafe?

It becomes evident that there are two kinds of marriage, between which we seldom discriminate: one, which we somehow associate with happiness, and to

which we look for happiness; and the other, which is anything but happy.

There still exists the romantic conception that each of us is the phenomenal exception to the apparent rule of domestic warfare and that he will find happiness in marriage. But while this is a beautiful ideal, and while many couples, even in this sophisticated age, are happily wedded and harmonious for a long period of years, the fact remains that happiness is not a bequest of the god of marriage, any more than it is a bequest of the unmarried state. Happiness is a conquest, which is rather less likely to be made successfully in marriage (as marriage is popularly understood) than out of it.

People crave companionship and association, thinking that they will bring happiness. The heart cries out for great attainment, for freedom from bonds that seem to tie the spirit; humanity usually follows the line of least resistance, and runs the gamut of sensation in some human relationship, where the beautiful desire of the spirit languishes and dies.

Man feels the stir of love; he interprets it in terms of personal attachment; and when the allurement which first attracted him is gone, in many cases nothing but bitterness and disillusionment are left to take its place.

Love is a universal phenomenon, which we mistakenly feel has its source in ourselves and its satisfaction in others. It is something far loftier than this, something which we mentally grasp only in our moments of highest vision. The sensual nature of man counterfeits everything of the spirit, including love, which it presents as passionate desire for possession, and so long as man is a slave to desire, he will be unhappy. Only as he discovers the love which is of the spirit, and not of the flesh, can he find happiness either in marriage or out of it.

One usually interprets his attachment to some person

as an indication that he loves. The more thoroughly another has the power to make one happy or unhappy, the more certain is one that he has found that which will make him happy. This is an illusion. Only as such an emotion is raised to the point of freedom can we really express love. Love gives; it frees; it is a universal spirit. When we love most truly we are most unselfish. Our love is big in proportion to its inclusiveness; it is small as we narrow it to some one or to some thing. Discovery of this impersonal, universal love does not destroy our human love, the love which makes marriage happy. Rather it fulfills the old love and is the way to happiness.

The love of Spirit, which frees instead of binding, which gives instead of demanding, has not the remotest relationship to the doctrine which also uses the word "freedom" in relationship to love, and is called "free love." "Free love" appears to be another name for sexual promiscuity. The love of Spirit is neither sexual nor promiscuous; its plane of expression is beyond the material; it has its source in God. It is the true foundation and basis for happy marriage.

True marriage is a union of souls; it must find its being in an accord of ideals, a harmony of purpose. It is of this marriage that we read, "What therefore God hath joined together." We can scarcely claim seriously to believe that God is responsible for the abuses that often are cloaked by the name "marriage" and are an empty, vicious mockery of the word.

An understanding of this truth and a thoughtful consideration of what marriage actually involves, would do much toward solving the problems arising out of the association of man and woman together, and we must frankly recognize that while marriage should be an ideal association of spirit, frequently it is anything but this.

Among those who find themselves in unhappy mar-

riages, the desire for divorce is not so often the desire for freedom from marriage as from a particular marriage; in fact the desire is for freedom to marry another, and upon the same plane of association on which the previous marriage was undertaken. It is still a failure to discover that human happiness cannot be found in selfish love that finds expression in an attachment to a person. In very many cases it is far better that the couple work out that discovery together than that they obtain a divorce and simply try another combination based on the same mistaken idea. In such a case the unhappy ones should set about to find some more worthy expression of love. Our idea of love must "grow up," if we are to find happiness in it. We must uplift love to a spiritual plane of expression. "Lift up or give up" is the law of life. We cannot remain long at a dead level of expression. In us is that which grows constantly in its demand for expression. When we attempt to limit it, to circumscribe it, unhappiness results; we lose what we will not let grow. This accounts for much unhappiness among married people whose children have grown up and who lack that tie of common interest which has held them together. Unless they find new and higher interests, they are doomed to drift apart. Many are so uncomprehending as to look about, almost unconsciously, for new attachments; they find them, of course. (One is led to believe that that is very easy to do.) They think that they will be happy. A home is broken up. For a time they think to gather some crumbs of happiness; almost always bitter disillusionment is the result. Only when marriage is based upon mutual ideals, the furtherance of a common purpose, companionship, and personal freedom can it be successful. Then it takes on the semblance of that holy marriage wherein the soul is wedded to God, and two souls unite to serve His purpose of good.

# AN EVENING PRAYER

CLARA PALMER

I STAND in the doorway of the evening. Peace hovers near; love dwells within. Gently, as I watch, night lowers her curtains across the sky—beautiful curtains of many colors, lavender, rose, purple, green, all woven into a harmonious whole.

A beautiful harmonic chord is sounding throughout all nature, each note ringing clear and true; and the tones that reach my inner ear, the tones that I see reflected in God's writing of beauty across the sky, are these: love, life, strength, hope, joy. And as the Master Artist sounds this chord throughout the universe, its echoes return to me as an overtone of peace. My soul quietly receives the benediction of this hour, and lifting my eyes heavenward I perceive the good deeds of the day written there in stars of gold.

Softly my spirit breathes, gently my soul receives, and within me my spirit touches the spirit of the Father and Godward I send these words:

"Father, I thank thee for this day, this day which thou hast so graciously, lovingly blessed for me. I thank thee that today I have learned to serve with a more holy purpose, to love with a more selfless love, to see with a clearer vision, to hear with the inner hearing, to speak more kindly, to live more completely.

"Thy presence hath filled my life with overflowing, and I thank thee. I shall rest peacefully tonight because I know that thy love hath blessed the good thoughts that have been given forth today. I have blessed them until now they shine as golden stars of light, beckoning to thy children to come up higher. I ask thee to make each kindly intent a living, helpful message to others. I thank thee, my Father, that while my body temple is quietly being restored in the rest

which thou now dost give to bless my night, my life which hath been blessed by thee today goeth forth to bless mankind with peace. As thy child of love, I thank thee for this night's rest and peace."

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## MY CHRISTMAS EVE

I am one with the silent night. I am awaiting a beautiful something, which I know shall manifest through the darkness.

I pray that I may see the glory that the shepherds saw. I again pause. I wait like they did, till the mighty messenger of God speaks through the silence to me, "Fear not, for behold I bring glad tidings."

Immediately I am at rest. I have watched for the star to arise in the darkness, watched through the blackness of the night. But in the "Fear not," the light breaks in upon my soul.

I shall follow the leading of the gleam.

I shall follow the star through the desert. I shall follow it, even if its light at times is so faint, so hidden behind the clouds that I seem to miss my way, and am always detained by the roadside.

I remember there was a fourth wise man, who was not able to lay his jewels at the feet of the king. And, if like that fourth wise man, I am detained by continual service—I will do it lovingly and without complaint—giving the cup of cold water, speaking the word of cheer, remembering how He said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Every day shall be a Christmas. The Christ born anew in my heart, makes life a thing of joy and beauty.

My soul is filled with rapture. I join in the song of the angels, "Glory to God in the highest, and on earth, peace, good will toward men."—*Evelyn Whitell; The Silence.*

# UNITY METAPHYSICAL BIBLE DICTIONARY

UNITY has undertaken the publication of a work to be known as the Unity Metaphysical Bible Dictionary. The compilation—which was a tremendous undertaking—is finished now, but the book will not be printed before 1927. In this dictionary are included all the proper names to be found in the Bible; a few common nouns are included, also. Most of the material found in the book is based on, or is taken from, the Bible interpretations of Charles Fillmore.

Only a few thousand copies will be printed in the first edition—the size of the edition to be in ratio to the demand that seems to exist. If you are interested in this book, write us about it. We want to learn whether many people are really interested in this sort of work.

The following extracts from the Unity Metaphysical Bible Dictionary, taken at random, show the nature of the book and the exact size of the type in which the book will be printed.

DAVID, dā′vid (Heb.)—*beloved; well-beloved.*

Youngest son of Jesse the Bethlehemite; he was anointed king of Israel in Saul's stead, and he succeeded Saul as king (I Sa. 17:12 to I Kings 2:10; Matt. 1:1).

*Meta.* David is often referred to as a type of Christ. His life was a forerunner of that of the more perfect man, Jesus Christ, who was "of the house . . . of David."

David represents divine love individualized in human consciousness. Love in Being is the idea of perfection in unity. When this divine idea is focused in man, it is the Christ love on its inner side and the Jesus love on its outer. When David in his youth and purity daily communed with God, he closely reflected divine love. When he developed his human character as a king in dominion over men, he manifested the limitations of the human in larger degree.

The rulership is withdrawn from the head, or the will

(King Saul), and is gradually transferred to the heart, or love (King David). David was spiritually anointed by Samuel long before he assumed the reins of government. Saul became melancholic and at times insane. Because of David's skill on the harp, he was summoned at the suggestion of Saul's attendants, for the purpose of soothing Saul with music. He at once won the affection of Saul, and his music proved so effective in quieting the frenzied monarch that he was sent for often. This illustrates the power of love to harmonize the discords set up by a willful, violent mentality.

David's father was Jesse, whose name means self-existence, I AM. Thus Jesse was like Jesus the Christ. His home was in Bethlehem, *house of bread*, the substance center in the body.

Saul was rejected as king because he was egotistical and disobedient, and David was selected in his stead on account of his modesty and his childlike obedience and simplicity.

This whole lesson in I Samuel 16:4-13 points to the heart as the center through which Spirit rules, and to love (David) as the ruling intelligence, or king. "Jehovah looketh on the heart." David was "ruddy" (red). He was a shepherd, a keeper of the natural animal forces. These symbols all describe the subconscious life energies centering about the heart.

God is love and his kingdom is "within you." "Within" is not an abstraction, but a definite place in the interior or subconscious realms of mind and body.

When you find that your willful (Saul) rule is not proving harmonious, call upon the Spirit of the Lord for his anointing. You will receive the baptism of Spirit if you are sincere in your asking, and this spiritual anointing will prove to be the first step in setting up a new reign in which love will be king.

MARTHA, mär'thȧ—*lady; who becomes bitter.*

Sister of Mary and Lazarus; the three lived together at Bethany, and Jesus often visited at their home (Luke 10:38-41; John 11:1-39; 12:2).

*Meta.* In Luke 10:38-42, Martha and Mary represent the outer and the inner phases, respectively, of the soul's activity in welcoming the spiritual teacher within. The soul, established in love, is always quick to discern the presence of true thoughts, and it welcomes the spiritual man,

or teacher, who brings the truth. It is also in a receptive attitude toward understanding.

Martha represents the outer activity of the soul in receiving the higher self; Mary represents the inner or soul receptivity. Martha desires to show her love by service; Mary shows hers by learning at Jesus' feet.

Both of these activities are necessary, but we should take heed that in our desire to serve we do not forget our times of communion with our indwelling Lord. We should not set greater value upon active service than upon quiet, loving receptivity to the Spirit of truth within.

Mary sitting at Jesus' feet represents the soul learning the lessons of life from the higher self. When the learning of these lessons is given first place in consciousness, the activity or service that follows becomes simple and easy. But when Martha, the serving quality, is given precedence, anxiety and irritation result because there is a seeming separation from the Source of love and poise, and a lack is sensed in consciousness. Truly, "to obey is better than sacrifice." Understanding of Truth must precede all real and effective service.

Martha can also be said to represent the material consciousness, and Mary the spiritual.

It is Martha who satisfies the needs of the outer man and who wants the most assistance in carrying on her share of the work. She is most insistent in demanding that her duties be given first place. But the spiritual consciousness, Mary, "hath chosen the good part, which shall not be taken away from her;" while Martha is "anxious and troubled about many things."

Martha can lighten her work and make it easy by doing all things "as unto the Lord," that is, by putting spiritual understanding and power into everything that she does, thus working out efficiency and ease in all the activities of the home.

BETH-LEHEM, bĕth'lĕ-hĕm (Heb.)—*house of bread; place of food; house or place of bread*, i. e., *bread-town, or house of flesh.*

A town of Zebulun (Josh. 19:15); also a city of Judah, the birthplace of David (I Sa. 17:12) and of Jesus (Matt. 2:1); in Genesis 35:19 it is called Ephrath, and in Ruth 4:11, Ephrathah.

*Meta.* Bethlehem means *house of bread*, symbolizing the abiding place of substance. It indicates the nerve center

at the pit of the stomach, through which universal substance joins the refined or spiritualized chemical products of the body substance. Through this center are gradually generated the elements that go to make up the electrical body of the Christ man. Jesus was born in Bethlehem of Judea.

Judea means *praise*, or spiritual recognition. The tribe of Judah symbolizes the aggregation of thoughts that has acknowledgment of spiritual things as the one and only thought reality. Thus the *substance* in which the Jesus man is born in us must be spiritual in character. At Bethlehem, the substance center in man, a union of love and wisdom takes place, and the Christ is brought forth in substance.

In Ruth 1:22, "the beginning of barley harvest" symbolizes a renewal, or a reunion of soul and body with true substance. The love of man (Ruth) must be established in the substance of Spirit before it can become productive of eternal satisfaction.

CROSS (John 19:17).

*Meta.* The crystallization of two currents of thought—that state of consciousness termed mortal mind. The perpendicular bar is the inner current of divine life, and the horizontal bar is the cross current of human limitation. This symbolizes the "mind of the flesh" of Paul, also, and it burdens the body with its various erroneous beliefs. The center of action of this mortal mind is in the brain, and there it has to be met in the final overcoming which the I AM undertakes: "The place called The place of a skull."

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## HEALING PRAYER

O almighty Father, who dost heal both the bodies and the souls of men, who didst send thine only begotten son, Jesus Christ, to heal every disease and sickness and to redeem us from death, deliver us, we humbly beseech thee, from all infirmities, both of soul and body, which do hinder us and quicken us by the grace of thy Christ, for thou art the fountain of healing, O our God. Unto thee do we give the glory with thine only begotten Son, who with thee and the Holy Ghost delivereth and reigneth ever one God, world without end. Amen.—*Translated from Greek Prayer Book.*

# THE MIRACLE OF THE INCARNATION

"DO YOU believe in the Virgin Birth?" is a question that is often asked. Some people think that they cannot accept the Christian religion unless they believe in the Virgin Birth. Such, however, is not the case. The Virgin Birth is a theological dogma, and has nothing whatever to do with the teachings of Jesus or with the life of the spirit. Writing on this topic, in the Daily Express (London, England), James Douglas says:

The more intensely human we make the birth of Jesus the more we are able to delight in its meaning. The tenderness and sweetness of the story has always moved the hearts and minds of men. There is no need to bury it under the dismal débris of theological dogma.

Some years ago I motored from Jerusalem to Bethlehem. It was a night of stars. In a rich man's house I was shown a little shrine. The infant Jesus was represented as a little child sleeping in a manger. The owner of the house led me to the roof. The stars glowed like lamps in the velvet sky.

The stars seemed to be nearer to the earth than I had ever descried them before. "Yes," said the owner of the house to me, "in Bethlehem the stars are always very close to us." The magical mystery of my mood revealed the majesty of simplicity in the Christmas story. The human mind does not move in the chilly atmosphere of theological dogma. It moves in an ampler and diviner air. It is comforted and ennobled by the humble human story of Joseph and Mary and their little child.

The childhood of Jesus, the youth of Jesus, and the manhood of Jesus are not made more beautiful by theological theories about the Virgin Birth. . . . The gradual development of the child Jesus into the boy Jesus, and the ripening of the boy Jesus into the marvelous teacher of spiritual truth who in three or four years laid the foundations of the Christian religion—this is the greatest story in the world.

I like to think of every mother as a little Mary and of every child as a little Jesus. And this is, I believe, the true meaning of the whole story. The miracle of mother-

hood and the miracle of fatherhood and the miracle of birth do not depend upon theological abstractions. They are the stuff of human life in every age. Science cannot unravel their mystery. There is "something not ourselves" in these three divine things. That something is the power which we call by the name of God.

Why should we materialize the mystery of life by trying to define it in theological doctrines which are physical rather than spiritual? We can in our conscience feel the presence of the divine power, and we can see its working in the mind of Jesus. His divinity is not a physical but a spiritual mystery. He was more completely filled with the divine grace than any other human being.

That is why in all ages men and women try to follow His example and to live the inner life according to the inner light which he revealed. He proved that the good life is possible for every human being, for he lived the good life. He showed that we are all the sons and daughters of God, and that we can all live as he lived in harmony with the immanent divinity. This is the whole secret of the religious life. . . .

The Christmas tale is amazingly human. It is proof against all the inventions of theological pedantry. It softens the hardest heart and delights the most childlike mind. The worldliest worldling feels its magical grace, and for a while becomes a child again. Through all our civilization the pity of it and the nobility of it can be felt in a thousand secular ideals and aims and aspirations. Mankind kneels like a child in loving reverence for the Holy Child who became the Man of men and the pattern of the good life.

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It is not our physical bodies that hide the spiritual from us. It is the ignorant state of our souls; it is our belief in materiality, our belief that the outer world about us is material and is separate from the spiritual reality back of all manifest things.—*Theodosia DeWitt Schobert.*

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"I suppose a man might become nearly omnipotent and yet be quite a bit short on omniscience!"—*The Vicarion.*

# THE JOY OF KNOWING

MARTIN SINDELL

DIVINE inspiration is quite as possible in this day as it was in any period of history. We make a mistake in believing that we must look to the past for the best and greatest blessings from the Infinite. The possibility of knowing God and demonstrating the fruit of such knowing is not a heritage that was accessible only to those of bygone ages, but it is an ever present possibility.

The only requirement for such desirable, present day inspiration and fruition is to know what and where God is, and to realize actual oneness with him. Many good souls have earnestly desired this blessing and have recognized its importance. The devout Francis of Assisi, in the agony of his yearning, was wont to cry out again and again: "My God, my God, where art thou? What am I?" Standing in the presence of the learned Athenians, the apostle Paul exclaimed, "Whom therefore ye ignorantly worship, him I declare unto you" (A. V.). Paul knew how essential is a right understanding of the divine One, of whom he said, "In him we live, and move, and have our being."

It seems difficult for people to think of God as a living, intangible essence. They demand a God made after the likeness of their own physical selves, rather than One which is the life and energy of every living thing in the universe. The ordinary conception of life and intelligence is centered in and based upon the physical. Jesus recognized this fact, therefore he made his significant statement, "Seeing they see not, and hearing they hear not, neither do they understand," and his telling remark to Peter, "Flesh and blood hath not revealed it unto thee," thus testifying to the inadequacy of sense perception.

The human mind, accustomed to thinking of and

depending upon personality, finds great difficulty in rising above it. Jesus Christ tried to impress upon his hearers the folly of stressing the importance of his physical presence, intimating that the Jesus whom they saw had nothing to do with his success as teacher and healer. When the rich young ruler asked, "Good Teacher, what shall I do that I may inherit eternal life?" the Master replied, "Why callest thou me good? none is good save one, *even* God." It was as though he had said: "You are looking at my physical self and calling it good, and you are expecting great things of it. Look higher, and beyond the fleshly man; for the Father (the life Principle of the universe) is the source of all good."

The remarkable success of the lowly Nazarene lay in the fact that he realized his oneness with God. He declared, "I and the Father are one;" and to Philip he said, "Believest thou not that I am in the Father, and the Father in me?" In these pertinent statements Jesus emphasized the divinity of man—not only his own divinity, but everybody's! He taught the great truth that man potentially has the same life as his Creator, the same love, the same intelligence; that to possess them he has only to realize them. For one to recognize this important truth fully is to raise oneself to the heights of divinity. This statement is not sacrilegious; it is not egotistical. It conforms to the teaching and the example of the Galilean teacher and miracle worker who said, "Where I am, *there* ye may be also." Oneness with the Father, which he fully realized, was not alone his privilege, but is the privilege of "whosoever will." The heights which he attained are easily reached if sought by his methods; for did he not say, "My yoke is easy, and my burden is light"? We can almost hear him exclaim, "Anything worth doing is easily done, because the indwelling Father, who knows no labored action, he doeth the work."

One of the greatest misfortunes of Christendom is the failure of a large majority of its devotees to grasp the spiritual import of its founder's teachings—and of the truths of the Bible in general. The general trend of religious thought known as orthodoxy has given to mankind a diversified interpretation of Bible truths; the numerous interpretations, all too often unsatisfactory and decidedly contradictory, have been conducive to misunderstandings of spiritual truths. The misunderstandings have in many instances resolved themselves into creeds that tend to stifle spiritual perception and possibilities. A creed is conducive to what may be termed spiritual helplessness.

Creeds and doctrines are crutches for those who have failed to hear the divine command, "Arise and walk." They are spectacles for any and all who have not the higher vision. "Where *there is* no vision, the people perish" (A. V.). People without the higher vision believe in a manlike God instead of an everywhere present and all-powerful impersonal deity—divine life, Truth, love. They believe in a crucified Jesus instead of an ever available Christ, the universal Christ that said, "Lo, I am with you always." They visualize a physical "temple of God" instead of the one that knows no sin, sickness, nor death. They are looking for a future, far-away heaven rather than a condition of harmony here and now.

Religion, as ordinarily understood, may be thought of as an education, a knowledge of God and the nature of his creation. The old saying that "knowledge is power" is true when that knowledge is divine. Thus Jesus was able to say with utmost assurance, "All authority hath been given unto me [the consciousness of his real self] in heaven and on earth." He could not have given expression to that thought in his childhood. He had to grow to it: "Jesus advanced in wisdom and stature, and in favor with God and men." As he

studied he also reflected; he gained a knowledge of something that was not in books, a something "not made with hands, eternal, in the heavens."

As Jesus learned, so it is necessary that we learn. As he advanced in his realization of absolute truth, so must we advance. Our years have nothing to do with our start or our finish. Many people say: "Oh, I've held certain beliefs many years; I suppose I'm too old to think of changing them." To such there may be some encouragement in history. Many famous men have done their greatest work at advanced ages. For instance, at the age of seventy-two Michelangelo was appointed chief architect of St. Peter's at Rome. He carried on his remarkable work through the reigns of five Popes. He became blind, yet when nearly ninety he was repeatedly taken to his monumental work, where, running his talented hands over the statues and decorations, he would exclaim, "I still learn."

If famous men manifest great desire and ambition in temporal works, surely those who strive for infinitely higher education and accomplishment should be equally ambitious, not permitting age or anything else to stand in their way. We are never too old to learn; and the fact is that as the actualities of life dawn in our minds we forget the thought of age, realizing that age is but one of the results of human thinking and therefore has no place in the divine consciousness. The reason for humiliating defeats and failures is the so-called law of limitation. The lessons that it teaches are these: I can work only so long, then I become weary. I can spend only so much, then I am out of money. I can live only so long, then I have to die.

The Infinite knows no law of limitation. Such law is wholly human. To some extent Jesus was able to rise above it; for instance, he fed several thousand people, from one small basket of food. So long as we recognize a law of limitation we are "weighed in the

balances, and . . . found wanting." Let us not condemn ourselves or others. A false education is our heritage from past ages. We have not a perfect understanding of truth today, but we have made a little progress since last year, since yesterday. Acquiring a helpful education of any kind is a slow process, but if one is ambitious to learn the divine way of living, he will eventually rise to the heights of transfiguration and go on and on until his every human belief is a forgotten dream and his consciousness of the divine is to him the only reality.

What God knows is worth knowing, and nothing else is. Divine knowledge is more than knowledge, for knowledge is something that we learn. The Divine does not learn. "I am God . . . declaring the end from the beginning." His is innate intelligence; it is Truth and the manifestation of Truth. It does not recognize and is not conscious of an error of any nature. Jesus said, "The truth shall make you free." It will make you free from every erroneous belief and the consequences of such belief. Truth is the intelligence of God, manifested or expressed through his eternal laws; and divine law is the expressed energy of the Divine Mind, manifesting in countless forms of beauty, magnitude, activity, grandeur. Love is the atmosphere of truth, and life is its expression. As truth is unconscious of its opposite, so love knows no hatred, malice, envy, jealousy, rivalry, greed. Any symptom of these in our natures shows that we have not quite realized divine love. Until we know that there is no enemy to be hated we cannot understand what the Master meant when he said, "Love your enemies."

The principles of mathematics are eternally the same everywhere; correctly applied to an example in arithmetic, algebra, or geometry, they are certain to give correct results. The same is true in healing, or in working out any human problem; for "if ye shall ask

[realize] anything in my name [in harmony with Principle], that will I do." What a joy to know this! What a privilege to possess a knowledge that harmonizes with the intelligence of the Infinite! Is it right to desire it? Is its attainment worth while? The great ones of history all say, "Yes!" Abraham caught a slight glimpse of Truth, and he is called a friend of God. Moses rose higher than most of his contemporaries when he realized the I AM of infinity. Samuel's conception of Deity scored a high point when he declared, "*Jehovah seeth* not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart." In addition to these ancients were the men of still higher vision: Jesus, John, Paul, and scores whose glorified names do not find places in the Scriptures.

The high vision is necessary to success in any line. When David Belasco was a lad his mother repeatedly said to him, "Davie, look oft at the sky; it will keep you from shrinking." High vision. Emerson wrote, "Great men are they who see that spiritual is stronger than any material force." High vision. Paul taught that love, with its manifestations, is infinitely above mere human philanthropy. High vision. When John wrote, "I saw a new heaven and a new earth," his conception of heaven and earth as physical objects vanished, and he perceived them in their reality. High vision. Note in the following statements made by Jesus the exalted vision which was his: "Before Abraham was born, I am;" "I have meat to eat that ye know not;" "Inherit the kingdom prepared for you from the foundation of the world;" "The kingdom of God is within you." In these expressions of superconsciousness Jesus gave forth thoughts that harmonize with the universal facts of existence. Fruition follows such realization as naturally as light follows darkness and as spontaneously as the sun bursts forth in its shining. All that is necessary is, as the poet has said:

Just to keep our vision upward,
  Just to know that love is here,
Just to feel Truth's presence with us,
  Just to trust and have no fear;
This is what our Father wishes,
  This is what is asked of each,
This is really all life's problem,
  This through faith we all may reach.
Faith that knoweth Truth unchanging,
  Faith that listeneth to its voice,
Faith that easily commandeth:
  Rise! Come forth! Weep not! Rejoice!

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## AS JESUS PRAYED

When we read the Gospels we find that with the exception of the prayer of confession (which He nevertheless exalted in the second of the two who went up into the temple to pray) Jesus himself used all . . . forms of prayer. His communion with God was unbroken. He prayed for his friends and for his enemies. He prayed for strength to endure his trial. He taught his disciples to pray for daily bread. His aim was never divided. He prayed, "Thy kingdom come, Thy will be done," and consecrated his whole life and being to that accomplishment. His dominant desire was to lead men to know God as Father and through this knowledge to turn from lives of selfishness and sin to lives of self-sacrifice and love. He answered his own prayers by laying down his life to make effective in the lives of men the good news he proclaimed. It is for us still to entreat him humbly, "Master, teach *us* to pray."
—*Pennsbury Leaflet.*

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## UNTO US A SON IS GIVEN

Given, not lent,
And not withdrawn—once sent,
This Infant of mankind, this One,
Is still the little, welcome Son.

—*Alice Meynell.*

# THE HOME

## USE WHAT YOU HAVE

ALBERTA FLANDERS

AULINE Reynolds sat on the attic floor in front of an open trunk. She was holding up a gown, old-fashioned but of beautiful material.

"What are you going to do with that, Polly?" asked Sue Babcock, who had run in for a chat.

"I'm debating," answered Pauline. "I'm going to give it to some one, but I don't know whom."

"Why don't you give it to Hannah?" suggested Sue. Hannah was the cook, an old woman who had been with Pauline's family for years, and Sue knew that Pauline loved to do things for Hannah.

"It would seem the natural thing to give it to Hannah," Pauline replied, "but I don't believe I'm going to do it. That surprises you, Sue," she smiled. "You see, while Hannah's a dear, she's the most acquisitive person I know. She wants us to give her every old 'dud' we have, and anything else we're about to discard. And that would be all right if she'd only use what we give her. But she doesn't. She rolls things up into tidy, tight little bundles; then she ties the bundles with string and packs them away where they help neither her nor anybody else. Hannah is always deploring the fact that life seems to bring her so little. She wonders why others, apparently less deserving, receive more."

As Sue walked home she pondered Pauline's words about Hannah. Was she not much like the old cook, in a spiritual if not in a material sense? Had she not tucked away many of the blessings that had been given her?

We all know the Hannahs of the world—people who have received rare gifts which bring no happiness. Instead of using their gifts freely for the benefit of others and thereby enriching themselves by attracting further supply, they keep the gifts wrapped tightly in little bundles within their own consciousness where they help nobody, not even their possessors. The habit of withholding, even unconsciously, sometimes keeps a person from receiving the very blessings that he most ardently desires. And perhaps he too, like old Hannah, sits and wonders and grieves over the barrenness of his life, the coldness and indifference of an unfeeling world.

Use what you have. For so shall your blessings be multiplied many times over.

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## LOOK UP

Two women were engaged in some household task upon a porch, and were so intent upon their work that they paid no attention to their surroundings until a passing neighbor called, "Look up; you're missing something." Obeying the call, they saw that the sunset had flooded the sky with glorious color, to all of which they had been oblivious.

We all need to "look up," that we too may be inspired, may glimpse something of the beauty and glory of Spirit; may know that the humdrum or ugly things upon which our attention has been fixed are not the real of life. As we become aware of Truth the richness of our consciousness is manifested through us, and our lives show forth the glory of God . . . with increasing abundance.—*Scientific Christian Training.*

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In a recent review of New Thought literature, Wee Wisdom was referred to in this manner: "And to inculcate New Thought, the best magazine for children is Wee Wisdom."

# THE LITTLE FIRE FIGHTER

EMILY LEAVENS

ANNY lives on a homestead among the big evergreen trees of the Pacific Coast, in a little valley high above a beautiful lake. The trail to the homestead rises from the road beside the lake and passes by a lovely waterfall which leaps in two curving cascades over the rocky wall. Campers from the coast cities love this lake amid the mountains and often climb the secluded trail to enjoy a picnic in so happy a place.

One day some campers who were in a boat on the lake saw smoke rising from a spot near the falls. It seemed too heavy and widespread for a little picnic fire, so they turned back and told the fire ranger whose cabin is at the foot of the lake.

The fire was quickly spreading up the hill when the fire ranger came. He felt that he could do nothing with it alone, so he sent word into the nearest town asking for help. He asked for twenty men, but only two were sent to him. So he went and told Danny's parents of the danger.

The men were greatly troubled about the fire, for the woods were very dry and the wind was blowing hard. They thought that the wind was against them, and talked of it as if it were an enemy. Danny was helping them and he heard what they were saying. He could not think that the wind was an enemy; Mother had never talked like that and he could not understand such an idea.

He went to where his mother was working—she was helping too. "God is checking the fire!" said Mother, as soon as he came near. "We are helping. God is checking the fire!"

"The men say that this is a bad place and that the wind is an enemy, Mother," said Danny. "How

can this be a bad place? Is the wind an enemy?" He was puzzled.

"God is checking the fire, Danny," repeated his mother. "He is turning the wind so it will not send the fire along. Take your little shovel and put earth and gravel on the little fire by that log, and keep saying, 'God is checking the fire.' We are all safe when we know that God is with us and is caring for us."

Danny ran to the log and covered the fire that was running along in the grass and the little twigs. When it was all out he went over to the men. "God is checking the fire!" he said happily. "He is turning the wind around!"

The men stopped and looked around for a few seconds. "Well, that's true!" said one. "How did you know, Danny?"

"Because Mother said so, and because God's good and the wind's God's, and the trees, and the birds, and everything," said Danny. "And the rain, too," he said, for no one else said anything. "He can make a big cloud come and the rain splatter down over everything and put all the fire out," he said earnestly. He poured a pailful of water carefully around the edge of a place that was beginning to smoke again.

One of the men looked at the clear sky and then, half smiling he turned toward the fire ranger as if he were going to speak. But the fire ranger looked straight at the man's face, and then at Danny's.

"That's true, Danny," he said seriously, "true as can be. God can send a rain cloud to help us, even into a sky that looks as clear as this one. I've seen stranger things than that happen in the big woods. Winds and rains and strength and faith—they all come from the one great Source, and every woodsman knows it's true. You're a good little fire fighter, Danny! And with the Help we have we're bound to win!"

And they did win.

# A DESIRABLE ACTIVITY FOR CHILDREN

JESSIE CAMERON BROWN

IN EDUCATING ourselves or in educating children we find that we have a powerful ally when we call to our aid the emotions or the primitive instincts. The instincts are part of our make-up, and, like anything else, they can be used for good or for ill. For example, the social instinct (or herd instinct) plays an important part in the life of a child. From its earliest days we notice that a child likes company, does not like to be left alone; we see the artifices that even a baby will employ to retain the attention of mother or nurse. This feeling is very evident in the schoolboy and the schoolgirl. Any child likes to be with others; he likes to do what others are doing. When children acquire undesirable habits in speech (slang, for instance), in manners, and in ideals, very often the reason is that they want to do what others are doing, they desire not to be thought odd or different. That is why group work and group play are so successful. Children, as well as adults, like to belong to some organization; such liking is a manifestation of the social instinct.

The social instinct *will* find expression, and the wise parent, the wise teacher, will take advantage of this natural tendency in the child and will turn it into constructive channels. One of the ways in which this may be done is in the work of Junior Humane Societies. The National Humane Review tells of what is being done along this line in Muncie, Ind. The work was first introduced into the schools in the fall of 1919, and for six consecutive years more than five thousand school children have been receiving instruction in Junior Humane Societies. Judge C. W. Dearth, of the Muncie Juvenile Court, sums up some of the splendid results that

are accomplished by these organizations. He is quoted as saying:

There is no doubt in my mind that the lessons learned through the efforts of the Humane Society have lessened crime and will continue to lessen juvenile delinquency.

The humane lessons taught in school develop a kind and loving disposition toward all living things.

The child who is cruel to animals, shoots birds, robs their nests, or neglects his pets, and is rough with his playmates will grow to manhood with no thought for the welfare of his fellow man.

Keep up the good work. Your plan is a wonderful movement for good. I know it has had a wonderful tendency toward making boys and girls better; with your efforts and the help of the Boy Scouts and other movements we can lower crime among children. I believe in this work you get at the very bottom of things. By inculcating kindness to animals and pets in the child, he will develop into a loving being fit for the Master's work.

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## PICTURES IN THE HOME

EDWARD CHRISTMAN

It is an old saying that Art is the handmaid of Religion. Browning says:

"It is the glory and good of art
That art remains the one way possible
Of speaking truth—to mouths like mine, at least."

Art must be truthful. Everything that is true is religious and everything that is really religious is true. In order to be read a book must be taken from the shelves, but a picture on the wall is read as soon as one enters the room.

In selecting pictures for the home one should choose those that will cheer and comfort not only oneself but one's friends as well. A bright, cheerful, colorful picure in the dining room will act as an appetizer and will glow with warmth like the fire in the fireplace. One never tires of good pictures because Truth never grows old, never wears out, never palls.

# MOTHER GOOSE INDICTED

MOTHER Goose, that supposedly beneficent figure whose verses have been lisped by children for more than three hundred years, is under indictment for corrupting the youth of the English speaking races. Her leading accuser, says the Minneapolis Journal, is Mrs. Winifred Sackville Stoner, educator, and mother of Winifred Sackville Stoner, jr., the former infant prodigy who read and wrote in several languages when a mere baby.

"Immoral, un-American, brutal, ungrammatical, silly, and salacious," are some of the epithets which Mrs. Stoner applies to Mother Goose.

Association with Mother Goose is likely to make criminals of children, Mrs. Stoner declares. . . .

"I object to teaching children Mother Goose verses because it inculcates in their forming minds the veriest nonsense at a time when they should be learning wholesome truths to abide with them as long as they live." . . .

So, Mrs. Stoner maintains, Mother Goose is doomed, for fathers and mothers, once they are aroused to the dangers lurking in the ancient doggerel, will not allow their children to read it or hear it read.

Take the celebrated case of

> Deedle, deedle dumpling, my son John
> Went to bed with his stockings on.

His example is thought to cause slovenliness in children, especially among little boys, who, as every mother knows, would really prefer to sleep in their clothes at night.

Then there is:

> Doctor Foster went to Glo'ster
> In a shower of rain;
> He stepped in a puddle up to his middle,
> And never went there again.

The child who takes Dr. Foster as a model will have difficulty in making his mark in life. Carelessness was evidently one of his characteristics or he never would have stepped into a puddle waist deep, and weakness must have been another predominant trait. Otherwise he would have persisted in his undertaking, Mrs. Stoner says. . . .

"Mother" Stoner herself—as she prefers to be called—is quite willing to take the place of Mother Goose as a literary adviser to childhood. She advances "Facts in Jingle," composed by her small daughter, Winifred, and her own "Jinglelays," baby poems with a moral, as worthy substitutes. . . .

"So I could continue to weariness, showing the immorality of Mother Goose and the vast need for us to supply our children with antidotes for these vicious, ignorant, often unrhythmical and ungrammatical poems."—*Kansas City Times.*

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## THE TWO PRAYERS

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears:
"Dear God, make me a man,
Like father—wise and strong;
I know you can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head:
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting thee with faith sincere."

—*Andrew Gillies.*

# MOTHERHOOD DEPARTMENT

## THE CONTINUOUS PROGRESS OF THE SOUL

JOSEPHINE M. DAVIS

The soul of man does not have its beginning at its present incarnation. At some time, somewhere, it has had much experience, hence its distinctive characteristics. Each soul has a combination of qualities different from those of any other soul. It comes into its present environment because it needs such an environment at this stage of its development. One's ability to overcome his limitations and to meet further problems with understanding and success will at first depend largely upon the thoughts of his mother. It is a mother's privilege to keep her own mind so pure, so free, so loving, and so strong that her child's present bonds may be lessened and his soul may be made free to continue its joyful progress with an ever increasing consciousness of Truth.

Meditation upon eternal life, love, and wisdom, here and now present and available to all, will give a mother the consciousness of peace and power that will enable her to lay hold upon these divine qualities for herself and for her child.

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The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

Children's letters are very welcome, and those who are old enough should be encouraged to write us for themselves.

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*Tacoma, Wash.*—I cannot begin to express the benefit that I have derived from study of the motherhood lessons. I am feeling better than I have ever felt before, and I am grateful to God and to Unity.—*Mrs. C. S.*

# OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

## HIDDEN MANNA

He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.—*Revelation.*

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We thank thee, Jesus, for this substance whereby we may renew our bodies, the temples of thine earthly abode, and we thank thee also for spiritual substance whereby we are made into new creatures.—*C. P. S.*

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Our Father, we thank thee for our homes, our friends, our food, our health, for all that makes life happy.—*B. B.*

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We thank thee, O Father, that thou hast given us this day our necessary food.—*H. A.*

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Bless to our use this food, which comes from Thy bountiful, all-supplying hand. We thank Thee for the sustaining power it gives to Spirit, soul, and body.—*M. S. F.*

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This manifestation of spiritual substance nourishes and feeds both soul and body, and we praise and give thanks for the infinite good bestowed upon us by the Father.—*M. P.*

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For love and friendship and joy and goodness and beauty, we thank thee, our Father-Mother. Teach us to live so in tune with thy perfect law that by our lives we shall help to bring knowledge of these great gifts of thine to all people everywhere. Amen.—*A. K.*

# SUNDAY LESSONS

Unity Sunday Lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for truth, and the truth itself will convince you.

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## Lesson 10, December 5, 1926.

## Unity Subject—THE LOVE OF THE NATURAL SOUL.

## International Subject—RUTH AND NAOMI. —Ruth 1:14-22.

14. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

15. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law.

16. And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God.

17. Where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me.

18. And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

19. So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and *the women* said, Is this Naomi?

20. And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me.

21. I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me?

22. So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab; and they came to Bethlehem in the beginning of barley harvest.

GOLDEN TEXT—*Thy people shall be my people, and thy God my God.*—Ruth 1:16.

SILENT PRAYER—*I love the one God, and in all my ways I am loyal to him.*

The scene that is presented in the book of Ruth lies for the most part in the fruitful fields that lay near Bethlehem (house of bread, or abiding place of substance). Naomi, Elimelech, and their two sons were an Israelitish family. Because of a famine in their own country they went to live in the land of Moab. There the husband died. The sons wed Moabitish women, and later the sons died. Naomi (with her daughter-in-law Ruth) returned to her own home in Israel a widow, childless; she had lost all her property.

Naomi ("pleasant, delight") signifies the soul. Our lesson gives a picture of the soul that has failed to unite itself to God. The soul feels that "the Almighty hath dealt very bitterly" with it, when it fails to express itself under the law of Jehovah. We see in Naomi's case some results of the soul's turning, in its apparent lack, to the resources of sense instead of to God. (Naomi went into a foreign land when seeming lack assailed her at home.) The failure of the soul to unite itself to God, the true substance of Spirit, allows the idea of lack to enter the consciousness. Prosperity may seem to rule for a season in the new surroundings, but such prosperity is a pagan thought and it cannot be permanent.

The love of the soul is for Spirit and the thoughts of Spirit. When the soul is true to its highest good it becomes a magnet to attract other souls, of like character, to the higher life. The love of the soul can-

not be satisfied in outer things. Even if there should be an apparent dearth in the inner consciousness, the soul should hold steadfastly to Spirit until the truth again manifests itself in plenty. The results of leaving the true spiritual environment for what seems in the outer to be riches and honor are disappointment and lack; as in the case of the prodigal son, true satisfaction is to be found only in a return to the old home—the Father's house, Israel, the real.

Elimelech (the husband of Naomi), meaning "my God is king," signifies the consciousness of the soul (Naomi) that God is king.

Mahlon and Chilion (the two sons of Naomi and Elimelech), meaning "pining, sickly," reveal the fact that the soul (Naomi) has let her desire run out to the sense consciousness and has given her substance to it. Therefore the sons, or thought emanations, which come from the soul and its consciousness of God as king, are not strong, positive, and vital, as they should be. Chilion and Mahlon represent thoughts that have their inception in spiritual truth but have been deprived of their true nourishment, having been forced to give of their power and substance to the carnal mind (Moab). In the end they make union with the soul in its natural and spiritually unawakened state—they marry Moabitish women. Thus the thoughts that Chilion and Mahlon represent lose strength and constantly long for their true spiritual sustenance; they are never healthy or happy because they are out of their proper environment. They finally die childless (pass out of consciousness without having brought forth any fruit to eternal life and good).

Ruth (meaning "friendship, beauty") is a daughter-in-law of Naomi's. She is a Moabitish woman, and represents the love of the soul in its natural state, or the love of the natural soul for God and the things of Spirit. Ruth is a type of the beautiful, the pure, and

the loving characteristics of externality. She was the one and only good that Naomi took with her back to Bethlehem (divine substance, the real).

Ruth's words, in verses 16 and 17 of our lesson, show human love raised to divine love by its willingness to leave the love of the unreal; to follow after the real; to go wherever true love leads; to be steadfast in that love—in other words, to love in the highest and the best degree, and to acknowledge and worship the God of love.

Ruth's loyalty to God and the Spirit life was rewarded, just as such loyalty always is. Boaz and Ruth were the ancestors of King David and of David's greater Son, Jesus Christ. Here we see the progression of a thought from simple, loving obedience and devotion, to a mighty ruler of worlds. Thus spiritual thought grows—very quietly and slowly at first, but gradually increasing, it finally carries all before it.

QUESTIONS

1. What does Naomi signify? Of what does our lesson give a picture?

2. What does Naomi represent, metaphysically? Can the soul be satisfied apart from Spirit?

3. Explain the significance of Elimelech, of Mahlon, and of Chilion.

4. What does Ruth signify? What do verses 16 and 17 of our lesson show?

5. What do Ruth's loyalty to God and its reward teach us?

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## Lesson 11, December 12, 1926.

## Unity Subject—THE INNER VOICE.

## International Subject—THE BOY SAMUEL.—I Sam. 3:1-10, 15-19.

1. And the child Samuel ministered unto Jehovah

before Eli. And the word of Jehovah was precious in those days; there was no frequent vision.

2. And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see),

3. And the lamp of God was not yet gone out, and Samuel was laid down *to sleep*, in the temple of Jehovah, where the ark of God was;

4. That Jehovah called Samuel: and he said, Here am I.

5. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6. And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again.

7. Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him.

8. And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child.

9. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place.

10. And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth.

15. And Samuel lay until the morning, and opened the doors of the house of Jehovah. And Samuel feared to show Eli the vision.

16. Then Eli called Samuel, and said, Samuel, my son. And he said, Here am I.

17. And he said, What is the thing that *Jehovah* hath spoken unto thee? I pray thee, hide it not from me: God do so to thee, and more also, if thou hide anything from me of all the things that he spake unto thee.

18. And Samuel told him every whit, and hid nothing from him. And he said, It is Jehovah: let him do what seemeth him good.

19. And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground.

GOLDEN TEXT—*Speak, Jehovah; for thy servant heareth.*—I Sam. 3:9.

SILENT PRAYER—*He that is of God heareth the words of God; I hear and heed the still, small voice of Spirit within me.*

There are many voices in consciousness. The organism is a living register of thoughts and words. The phonograph record furnishes an illustration of the manner in which impressions are received by the sensitive thought-stuff (the omnipresent elemental substance) in which we live, move, and have our being.

The song that we sang yesterday is recorded, and by the power of memory we can recall it. A year hence we shall have more difficulty in recalling it, if we have not sung it in the meantime; but it will still be there, and in the revolutions of thought that are constantly going on it may come to the surface at an unexpected time.

The endless flood of thoughts running through the mind is the whirling record of soul-words in the phonograph of human consciousness. Soul-words are words or formulated thoughts which have become a part of one's consciousness; they lie back of some phase of the manifest self. It is not strange that we are often confused by the many voices that we hear with the inner ear. It frequently occurs that the outer ego breaks through into the great realm of registered sounds, and voices are heard at intervals, or constantly. This experience is quite common; nearly all people have heard voices, or what seemed to them to be voices, when no one was present. When the voices come unbidden the confusion disturbs the even flow of thought, and the individual is considered queer, because he often seems to be in abstraction when addressed. When such a one complains about these voices within he is told that they are the product of imagination.

The "voices within" are the result of the activity of subconscious ideas, accumulated during the experience of the soul. The soul is the idea back of any expression; in man it is the many accumulated ideas back of his present expression. In its original and true sense the soul of man is the expressed idea of man in Divine Mind.

To say that one who hears voices is queer is the conclusion of ignorance. A wise one would advise listening for the Supreme Voice—the voice of the Spirit of truth within—thus silencing the lesser voices. Eli told the boy Samuel that when he heard the Voice he should say, "Speak, Jehovah, for thy servant heareth." To give the attention to the one Voice silences the many voices and brings order out of confusion.

Soul development (the development or correction of all present ideas underlying one's manifestation, and the training of them to conform to the divine idea of man) often begins with this experience, and the doubts and fears of the untrained or childish mind are an impediment to the Lord's work. When we *know* that there is one supreme mind always present, a mind that may be called upon and consciously reached by the most humble man in the universe, we have the key to the kingdom of God within.

Childlike obedience is a necessary factor in dealing with spiritual things, because the mind must be open and receptive if it is to hear the "still small voice" of Spirit. Fearlessness and candor are also necessary. When we have a revelation we should not be afraid to speak it forth, even if it rebukes the errors of respected institutions. Eli had grown lax in his office and had to be reached through the alert mind of the youthful Samuel.

Cultivate the thought of youthfulness. Lay hold of the absolute perfection, and the Lord God Almighty will speak to you in the inner life.

QUESTIONS

1. How are thoughts stored up in consciousness?
2. What is memory?
3. What are the many "voices" often heard by man? How should we deal with them?
4. What is the Supreme Voice?
5. What is the "key to the kingdom of God within"?
6. How is one enabled to hear the "still small voice"?

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## Lesson 12, December 19, 1926.

## Unity Subject—VICTORY UNDER SAMUEL.

## International Subject—SAMUEL THE JUST JUDGE.—I Sam. 7:3-12, 15.

3. And Samuel spake unto all the house of Israel, saying, If ye do return unto Jehovah with all your heart, then put away the foreign gods and the Ashtaroth from among you, and direct your hearts unto Jehovah, and serve him only; and he will deliver you out of the hand of the Philistines.
4. Then the children of Israel did put away the Baalim and the Ashtaroth, and served Jehovah only.
5. And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto Jehovah.
6. And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpah.
7. And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.
8. And the children of Israel said to Samuel, Cease not to cry unto Jehovah our God for us, that he will save us out of the hand of the Philistines.
9. And Samuel took a sucking lamb, and offered it

for a whole burnt-offering unto Jehovah: and Samuel cried unto Jehovah for Israel; and Jehovah answered him.

10. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel.

11. And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car.

12. Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath Jehovah helped us.

15. And Samuel judged Israel all the days of his life.

GOLDEN TEXT—*Direct your hearts unto Jehovah, and serve him only.*—I Sam. 7:3.

SILENT PRAYER—*In my singleness of thought and purpose I find Jehovah my strength and my power.*

The Spirit of God in man knows no defeat; though it be put in bondage to man's material ideas, it sooner or later becomes awakened and resumes its search for deliverance and free expression. The inner spiritual perception which has capacity for receiving spiritual inspiration (Samuel) brings to the outer consciousness that which is necessary for this deliverance. Spiritual perception is the ability to perceive spiritually; it is the faculty of seeing spiritual reality in spite of appearances which may suggest the contrary.

Samuel, in this lesson, gives the children of Israel the rules for taking the three great steps in spiritual progress. These are as applicable to mankind today as they were to the Israelites. First, if man is to serve the one true God he will put away all false gods. With a single standard in one's life there is a centralizing force at work, and wherever this centralizing influence becomes active, organization results. Thus all the scattered forces of man's being are brought to-

gether, and so made capable of effectually undertaking the tasks of life.

The second step which Samuel took was to have the children of Israel assemble at Mizpah (Mizpah means "watch tower"). In order to maintain his unity with God and to keep his forces organized in singleness of thought and purpose, man must keep his attention steadily fixed in the direction of that to which he aspires. In this second step Samuel was explaining how to carry out the Scriptural injunction, "Look unto me, and be ye saved, all the ends of the earth." By looking away from the besetting forces of materiality and maintaining the "high watch," one is enabled to discern the hand of God, in meeting the various situations of life.

The third step for man in his spiritual progress is to conform his action to the action of God; that having been done, the opposition of material forces becomes as nothing. The matter of importance is always to maintain one's perfect relationship with divine principle, regardless of what outer conditions may arise. Principle is fundamental or general truth. Divine principle is fundamental truth in a universal sense, pertaining to God, the divine. Victory is inevitable when unity with God is maintained; no adverse condition in the life of man can prevail against him, because there never has been and never can be any effective opposition to God. Victory is truly won the moment one establishes his unity with God, because the adversity which appears is not in God, and when the situation is seen spiritually its aspects are changed entirely. When adversity appears in one's life, the sure cure is for one to "cease not to cry unto Jehovah our God."

When one has succeeded in accomplishing any overcoming after this manner of procedure, he reaches Bethcar (house of the lamb), where he abides con-

sciously in the overcoming power of Spirit. This is a genuine milestone in the spiritual progress of man, and when one has passed it he has conquered all the ground that is included in his conscious grasp of that which is real (Israel) in man and in the universe.

The stone, Ebenezer, that Samuel set between Mizpah (the watchtower of prayer) and Shen (the appropriation of true ideas gained through prayer) means "stone of help;" as Samuel said, "Hitherto hath Jehovah helped us." It symbolizes acknowledgment and remembrance of God's aid in obtaining victory over the errors of sense (the Philistines). The Christ in each of us becomes a rock of deliverance and a very present help in every time of need.

"And Samuel judged Israel all the days of his life." We should ever be guided by our inner spiritual wisdom and discrimination—by the wise judge, Samuel.

QUESTIONS

1. Does the Spirit of God in man ever know defeat? How is the Spirit of God typified in this lesson?
2. What is the first step in spiritual progress? What is the result of taking that step?
3. How may man maintain his unity with God?
4. What is the result of man's conforming his action to the action of God?
5. What is typified by the Israelites' reaching Bethcar?
6. What does the stone, Ebenezer, symbolize?

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## Lesson 13, December 26, 1926.

## Unity Subject—THE NEW BIRTH.

## International Subject—CHRISTMAS LESSON: THE SAVIOR'S BIRTH.—Luke 2:8-20.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Saviour, who is Christ the Lord.

12. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17. And when they saw it, they made known concerning the saying which was spoken to them about this child.

18. And all that heard it wondered at the things which were spoken unto them by the shepherds.

19. But Mary kept all these sayings, pondering them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

GOLDEN TEXT—*Behold, I bring you good tidings of great joy which shall be to all the people.*—Luke 2:10.

SILENT PRAYER—*The image and likeness of Divine Mind now comes into expression through me.*

In Galatians 4:19 Paul uses the phrase, "My little children, of whom I am again in travail until Christ be formed in you." To the Colossians he wrote that there was a "mystery which hath been hid for ages and generations: but now hath it been manifested to

his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

This mystery, which has been hidden from other generations, is the coming into consciousness of a new life current in the organism. This new life is called Christ, and it has its expression in the realm of sense, or Gentiles. But it is of Jewish origin—it is of Spirit and must be brought forth in the house of David, which is spiritual substance. Bethlehem means "the house of bread." Specifically this refers to the substance center in the organism, which is several inches below the heart center (Jerusalem). It is here that we observe the first throbbing or outward quickening of the new body of the Christ ideal.

We should not overlook the fact that the coming of the Christ body into activity is the result of an exalted idea that has been sown in the objective mind and matured by the subjective soul (Mary). The soul is devout and expectant, it believes in the so-called miraculous. Mary expected the birth of the Messiah, according to the promise of the Holy Spirit. She was overshadowed by that high idea, and it formed in her mind the seed that quickened into the ovum; in due season there were aggregations of cells strong enough in their activity to attract the attention of the outer consciousness, and what is called the birth of Christ took place in consciousness only.

The many phases of mind discipline that are described in the histories of the various personalities in the Old Testament lead up to this great event, the birth of the Christ. They are the outer cleansing of the thought world that leaves no obstruction to this most important transformation of mind and body. As Paul says, the birth of Christ in the individual is a great mystery. It cannot be explained in words. It is veiled in darkness even to those who are on its very

verge; this is typified by the shepherds who were watching their flocks by night. Those to whom the mystery is revealed have to be vigilant in keeping their thoughts, or flocks, secure from the invasion of ideas that would destroy their purity, their faith, their very life. The life of a Christian's mind is faith in the power of God to reveal himself to man. The true believers have always expected and looked for superhuman events. Yet, as explained in Scripture, when the "glory of the Lord shone round about them [the shepherds] . . . they were sore afraid." This fear is of the human in us, and we can overcome it gradually. When the light and its accompanying vibratory force reach a certain point, there is always a trembling of the mortal part. This, however, grows less and less as the development of the Christ in us proceeds.

"And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger." The helplessness of man's thoughts about the new life is represented by the swaddling clothes; the manger symbolizes the animal life of the body in which that life is first manifested.

The higher or heavenly realms of consciousness praise God for this evidence in the body (or earth) of a force that will restore peace and harmony. One may get a more intimate acquaintance with this new life by going consciously to the heart center and seeing the Christ babe with the eyes of the thoughts (shepherds). Then the truth is proclaimed and the thoughts praise God. "But Mary kept all these sayings, pondering them in her heart." There should be outer affirmations of the new life, but the substantial growth is attained through quiet communion within the soul.

QUESTIONS

1. What is the mystery which has been hidden from past generations?

2. Where is the first quickening of the new Christ body observed by the physical man?

3. What relation do the histories of the personalities of the Old Testament bear to the birth of Christ?

4. What is the life of a Christian's mind?

5. What do the swaddling clothes represent?

6. How is a more intimate acquaintance with this new Christ life to be had, and how is substantial growth into the new life attained?

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## NOW

In the new concept of salvation, infinite emphasis is placed upon the word "now." Now is the day of salvation; now does God love us. Our salvation is in our consciousness of omnipresence. God is full, complete salvation. It is not only man's soul that is concerned in his salvation; his body and circumstances are included. The wholeness of God is the word of the new conception of God. The salvation of God for you and me does not come by our deserts, but it comes to our realization. Our salvation comes through living a Christ life rather than through belief in a creed.

Let us turn back toward God if we have wandered away. Facing God we can see only light, health, purity, power, joy, abundance, and guidance. The new salvation says—now God is your health, your supply, your comradeship, your love, your activity, your power. So long as we keep our thought turned toward God, we realize that his presence is immediate, that he is our very being, that all the blessings of that divine power are ours.—*Nona L. Brooks; Daily Studies in Divine Science.*

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A noble aim,
Faithfully kept, is as a noble deed,
In whose pure sight all virtue doth succeed.
—*Wordsworth.*

## PROSPERITY

*The new understanding of omnipresent spirit substance prospers me in all ways.*

The very foundation of Jesus' teaching is that God is Spirit. Spirit is not bound by matter, nor can it be confined in any way. Yet the God that is Spirit is the cause of all and must be in all. When we become consciously aware of this mighty truth, we appreciate and realize what Paul meant when he wrote, "In him we live, and move, and have our being."

When we are born anew in our understanding of Spirit—God—we gradually become aware of an interpenetrating spiritual substance. This spirit substance is the storehouse of God from which we may all draw whatever we desire. "Ask, and it shall be given you . . . knock, and it shall be opened unto you."

## PROSPERITY THOUGHT

December 20 to January 20

The new understanding of omnipresent spirit substance prospers me in all ways.

HEALING THOUGHT

December 20 to January 20

The new life of Spirit heals every ill of my mind and my body and I am a new creature in Christ Jesus.

## HEALTH

*The new life of Spirit heals every ill of my mind and my body and I am a new creature in Christ Jesus.*

"Ye must be born anew," said Jesus. The birth of Jesus at Bethlehem symbolizes the inner soul birth that takes place in all Christians who are quickened of Spirit. All who follow Jesus in the regeneration must experience this new birth. Without it Christianity is a "form of godliness, but having denied the power thereof."

Those who fully experience the new birth will be renewed in mind and body. But some Christians underestimate the power of Spirit and thereby miss some of its fruits. The Christ in Jesus demonstrated, above all things, the Christ power to heal all manner of diseases. That same power is in you. Claim it and be healed.

# THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

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## A DEMONSTRATION FOR PEACE

No one can force peace on another. No section of the community—be it an organization or a government—can enforce peace unless there is peace in the hearts of the people. But there are many ways of bringing home to people the thought of peace. As the idea of peace is talked about and thought about, so the ideal of peace becomes more of a reality. A great stimulus to the peace movement occurred in England last summer. Women from all parts of Great Britain made a peace pilgrimage to London, where they assembled on June 19 and adopted a resolution calling for arbitration, security, and disarmament. Some of the women walked all the way from the north of Scotland, a distance of about five hundred miles. The pilgrims were greeted enthusiastically in the towns through which they passed. The Associated Press reported:

> Lady Astor welcomed a weary squad of women peace pilgrims at Maidenhead, Berkshire, tonight, and delivered a stirring speech at a large open-air meeting, urging all the women of Great Britain to join in the movement for the abolition of war through conciliation and the arbitration of all international and national differences.
>
> Maude Royden, celebrated woman preacher, greeted the women pedestrians who entered Cambridge today on the way to the great peace demonstration to be held Saturday in Hyde Park. . . .
>
> There were miners' wives from the Rhondda Valley and Cornwall, professional and business women, laborers' wives, and social leaders.

Nearly all political parties and religious denominations were represented. One account said that there

were 10,000 in the gathering; another paper reported 100,000; another, that it was impossible to tell the number.

## OVERCOMING THE OLD-AGE IDEA

Pioneers are an inspiration. Who does not respond to the pioneer spirit that is depicted, for example, in "The Covered Wagon"? The pioneer's story is usually surrounded by the glamor of adventure. But even without the adventure we are stirred by the remembrance of what the pioneers have done, and that remembrance spurs us on to greater things than we have done or have thought possible, in the past. One who continues his life of usefulness to the age of ninety or 100 years is surely a pioneer in showing us what we can do. The newspapers recently reported two cases of such activity.

From the Wall Street Journal (as reprinted in the Kansas City Star) we quote:

> Joseph K. Chapman has been in the service of the Erie railroad for seventy-two years. . . .
>
> He is locomotive yard foreman now. He is a trifle under ninety, but reported well able to take care of his job, especially by locomotive engineers who come in daily contact with him but do not attempt to take advantage of his youth and inexperience. He will probably retire when he gets good and ready. In the meantime he is well worth all the Erie railroad pays him, with a whole lot more that can never be worked out in dollars and cents.

A dispatch from Versailles, Mo., appearing in the Kansas City Times states:

> Mrs. Elizabeth Martin, of Versailles, will be 100 years old tomorrow. . . . Mrs. Martin has been in charge of the Martin hotel here seventy years, and still is active in its management.

## AS HE THINKETH

People make themselves happy or unhappy, sick or well, according to the way they think. An example of

this fact was cited a short time ago by Sir William Hardy, in his presidential address to Section E of the Royal Sanitary Institute Congress in London. We quote the Glasgow (Scotland) Herald:

"You will recollect war bread with mixed feelings," Sir William observed to the Congress. "It was made from a mixture of wheat and maize flour, and complaints that it was indigestible and unhealthy, as well as unpalatable, were frequent." The Royal Society decided to investigate its nutritive properties . . . an experiment was carried out at a large munitions factory. War bread in its worst form was used, but, by a mistake, the people who were called on to eat it and report were led to believe it was pure wheaten bread, with which the other was being compared. The result was they all thoroughly enjoyed the bread, reported enthusiastically upon it, their general health improved, and even maladies from which some of them had been suffering as a consequence, they said, of eating war bread disappeared!

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## GOOD WILL

The Christ Spirit is becoming more and more manifest in the world; it finds expression in many forms. The spirit of coöperation and good will among business men is one of the forms. A few months ago Cornish Beck, Inc., a company that had been in business in Sioux City for thirty years, took over the Cady & Olmstead Jewelry Company, of Kansas City. Thereupon forty professional and business men of Sioux City used a full page advertisement in the Kansas City Post to extend their congratulations to Kansas City upon gaining the new firm.

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The broad-minded see the truth in different religions, the narrow-minded see only the differences. —*Chinese Proverb.*

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We can never be the better for our religion, if our neighbor be the worse for it.—*Wm. Penn.*

# SOCIETY OF SILENT UNITY

*"Be still and know that I am God."*

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

# EXTRACTS FROM LETTERS

Written by Silent Unity

## GOD IS DIVINE JUSTICE

Why does not the law of justice operate for me?

The law of justice does operate for you.

To adjust error appearances in your life, you must take the attitude of denial toward all error seemings. Such appearances are not real, because they are not founded in God. Since they do not exist in Being, they can be erased through denial. Steadfastly, positively affirm the good that you desire to see manifest —the health, the harmony, the justice, the plenty. It is not easy for the mortal to deny the error that seems to be so real and to affirm the good that is as yet in the invisible and can be realized only through the inspiration of the Spirit of God; but the results obtained by such denials and affirmations made in earnestness, whole-heartedness, and faith, are very satisfactory.

In affirming divine justice do not make up your mind as to how it should be brought about, but know that God is divine justice, that he is omnipresent, and that he is working everything out right, no matter how things may seem.

We do not fully understand the outworking of the law of God because we have not as yet been able to look fully into our past lives to see what has to be adjusted within us. Outer appearances that seem to be hard and unjust may be the fruitage of some seed sown in our past lives. A deep rooted belief in injustice has in many instances caused inharmonious experiences. God is just and there is no such thing as injustice. We reap what we sow, no more and no less.

Knowing and believing in the law of justice, we

can easily forgive others their wrongdoing. We can pray for their forgiveness; we can pray that their eyes may be opened, so that they may detect the reality of good and the unreality of evil. When this vision comes to them, error will be eliminated.

As you gladly place yourself every day under God's law, that his perfect will may be done in your life, the way to peace, wholeness, prosperity, and all other good will open to you. You will receive bread, and not a stone; you will receive great good, and no sorrow will be added.

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## THE WAY TO GROW SPIRITUALLY

Are all our experiences the results of our thoughts? Can one be permanently hurt by loss of faith in human nature, by loss of illusions? Is one brought to an utter loneliness of soul to be forced to turn to God? I want to be big in soul and to grow spiritually. If through utter loneliness I am to grow, I will gladly take that path. I crave friends of mental and spiritual growth, and I wonder if my failure to find them is because of my not being worthy.

Your thoughts and your words make the conditions of your body and your affairs. Long ago you may have sown the thoughts which only now come to fruition. The mind is the great creative realm, and its power is constantly expressing through thought. Thought is constantly creating after the pattern of its mental pictures. If the pictures are of life, health, strength, joy, peace, plenty, then such will be the creations. One should hold in mind only that which he desires to have manifest in his life.

One has no right, because he happens to feel hurt at the conduct of others, to lose faith in mankind.

Every person is a spiritual being, an offspring of the living God, and one should see this divine nature in each of his associates. When one becomes free from the narrowness of his personal beliefs and gets the right viewpoint, a world full of wonderful possi-

bilities will open to him, and the little things pertaining to personal affairs will lose all importance in the larger, wholesome consciousness of good everywhere.

You will not grow by experiencing loneliness, but by throwing off loneliness and making yourself one with the great love of God and by expressing this love to people in your thoughts. You can give your loving thought to things and to conditions, feeling that in all there is a divine purpose and that your part is to recognize it and to make yourself a channel through which the harmonizing love of God flows forth as a blessing to all.

Spiritual development lifts one out of the personal into the more universal thought; spiritual consciousness satisfies the soul and draws friends and those whom one can cheer and help.

Seek to know God, and you will find nothing lacking in your life. Do not condemn yourself by using negative thoughts and words. *Right now* you are lifted above them, and you stand ready to help to make God manifest in his world.

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## FAITH IS NECESSARY

I cannot understand why my daughter was taken from me. The promise is that we shall have whatsoever we pray for and believe that we have. I prayed so hard for her. Why was the prayer not answered?

If you and your daughter could have cleared your consciousness entirely from belief in death, it would have been impossible for such a condition to manifest in either of you. So long as the idea remains in consciousness, even as a remote possibility, it is likely to interfere with the work of faith. In a way you believed in the answer to your prayer, but you had a stronger belief in the reality of death.

Let us all work to overcome this false belief and to wipe it forever from the race consciousness.

# SILENT UNITY HEALING

*"What hath God wrought!"*

[In writing Silent Unity for help, be sure to give your full name and address.

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken.—*The Editors.*]

## HEALTH

*Belleville, N. J.*—My husband had a growth on his eye. This growth was the size of a small pea and bothered him so that he felt he must have it removed. I just said calmly, "No, the error can be removed without the knife." Whenever I thought of the eye I would ask God to remove the thought of error. The growth has gone, leaving no trace.—*M. S.*

*East Jaffrey, N. H.*—Several months ago I wrote asking prayers. Since then we have been more than blessed. After wearing glasses for ten years my husband and I have both discarded them. We do not try to save our eyes especially, but do much fine work that requires good eyesight; we can see perfectly.—*Mrs. R. T. B.*

*Portland, Oregon*—When we took our son to the sanatorium, the doctors claimed that he was in a very grave condition—in the third stage of tuberculosis. They said that they would have to operate on him to loosen the adhesions. However, I felt that there was another way out of the difficulty. I wrote you immediately. The adhesions loosened and allowed the lung to heal. The doctors "can't understand how it happens" that he is making such a speedy recovery. They bring visiting specialists to see our son and they explain his case as the most remarkable that they have ever had. My daily prayer is that God will bless you abundantly in your good work.—*E. S.*

*Cheyenne Wells, Colo.*—The day that I wired you asking for treatment for Mr. E——, the doctor told Mrs. E—— that he believed Mr. E—— had cancer of the liver; that the intense pain was causing the heart to weaken, and that the man might drop off at any time. The doctor said that he could do no more and felt that he should warn her. At 12 o'clock that night Mr. E—— went

to sleep, rested well, and awoke without a bit of pain or soreness; he has had none since, and now is up and about. Mr. and Mrs. E—— are not Unity students, but Mr. E—— said that his first thought after realizing that the pain was gone was: "Christian healing did it." He felt that some one had been helping him. This evidence of God's love has been wonderfully helpful to all of us, and especially to a number of beginners in the study of Truth.—*Mrs. C. A. B.*

*Portland, Oregon*—I wrote to you asking for prayers that I might be healed of an abscess in my side. I have been healed, and I am very thankful for your prayers. —*A. H.*

*West Roxbury, Mass.*—When I first wrote to you I had, seemingly, many troubles, physical as well as financial. Since I have had the prosperity bank, financial matters have so adjusted themselves that I am amazed. For nine years I had suffered with backache and it was growing constantly worse. I doctored with every sort of physician and the one with whom I was doctoring when I sent for the bank told me that I had the worst back she had ever worked on and that I must be operated on immediately, for apparently there was nothing right about me. Suddenly a voice within me said: "I am one with universal, life-giving energy. It is flowing through me now. I feel it." I thanked the doctor and told her that I would not need an operation, which greatly surprised her. This happened just before the receipt of your letter. Today I am delightfully happy; I never have felt better in my life; the backache has gone, and I have even discarded corsets, much to the surprise of the doctor. I am truly very grateful.—*B. B. D.*

*Belleville, Ill.*—Some time ago I asked for prayers that I might be healed of a bleeding cancer of the throat; I had terrible hemorrhages. Since I wrote to you they have stopped.—*B. S.*

*Tampa, Fla.*—Inclosed is a love offering in appreciation of the wonderful help that I have received through your prayers. The kidney trouble has entirely disappeared and I am gaining in weight every week. I thank God and Unity for the help that I have received.—*S. R.*

*Watch Hill, R. I.*—I wrote asking for your prayers that I might be healed of asthma. I am glad to say that I now am well.—*F. S.*

*Appleton, Wis.*—I thank you for the wonderful help

that my husband received through your prayers. He was suffering from stomach trouble and difficulty in breathing, but he was helped almost immediately and is growing stronger every day.—*Mrs. R. A. H.*

*Brooklyn, N. Y.*—It is now exactly one month since I asked your help for my son, who, the doctor declared, had tuberculosis. It is my pleasure to write you that he has completely recovered. His appetite is good and in every way he is his normal self. God be praised. I thank Unity for bringing Truth into our lives.—*E. S. R.*

*Abilene, Tex.*—With a grateful heart I write to tell you of the improved condition of my baby granddaughter. Some weeks ago I wrote you asking for prayers that the baby might be influenced to take the bottle which she had always refused. She was in a bad state of health, undernourished, and so forth. She had been taken to a specialist, but there was no improvement until I wrote Unity for help. Now she takes eight ounces of milk from the bottle at each feeding and is improving daily.—*Mrs. J. A. C.*

*Knox, Ind.*—I asked for prayers that I might be healed of kidney trouble. I am happy to say that I am well. You may discontinue your ministry.—*Mrs. H. E. K.*

*Corsicana, Tex.*—I wrote you asking help for my boy. You may discontinue prayers, for the cough and the night sweats are gone. I am very thankful to God and to Unity.—*Mrs. J. M.*

*New Rochelle, N. Y.*—I wrote to you asking prayers for my baby girl, who was suffering with eczema. I am thankful to tell you that God has healed her. God bless you in your wonderful work.—*H. H. B.*

*Norcatur, Kans.*—The prayers that we requested for our son's hearing have been answered. Before we wrote you he could not hear a sound unless it was very loud. He is now able to hear even a low tone. We pray God's blessing upon Silent Unity and upon all who are carrying on the work in His name.—*Mr. and Mrs. W. R. L.*

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## PROSPERITY

*Rochester, N. Y.*—I wish to express my sincere appreciation for the realization that I have received through your teachings. Since my first communication with you my business has prospered to such an extent that I have been able to pay off many debts.—*C. J. S.*

*Birmingham, Ala.*—Some time ago I wrote you asking prayers that I might dispose of my property. I have been able to sell it at a very good profit. I thank God and you for my success.—*J. B. G.*

*Lexington, Ky.*—Some time ago I wrote asking that you pray that we might sell our house and that my husband might get the position he wanted so much. I am very happy to tell you that the prayers have been answered beyond our fondest hopes. We are now in our new home. I thank God and Silent Unity for our many blessings. —*J. R. D.*

*Robbin, Ill.*—I am writing to tell you how thankful I am to God and to you for my success in life. I am prospering more and more. Each day prosperity seems to be smiling on me. It seems that every little desire of mine is fulfilled through prayer and faith. I now have a home with all of the necessary comforts.—*R. H.*

*Boston, Mass.*—A few months ago I wrote you asking for treatments for prosperity that I might find my rightful place in life. A miracle has happened. One of the largest concerns in New York City has chosen me as a demonstrator, at a very wonderful salary. I am at a loss to express my feeling of gratitude.—*K. G.*

*Normal, Ill.*—I shall ever feel indebted to you, not only because your prayers have helped me to obtain a position, but also because your work has helped me to know the power of prayer, strength, faith, cheerfulness, and confidence. I have never felt this power as I do now. Recently I have obtained an excellent position. May God abundantly bless you and your work.—*B. C.*

*Wellington, New Zealand*—Although there are many unemployed in New Zealand just now, I have been able to get all the work that I can do, through affirming that God is looking after me and my affairs.—*A. M. K.*

*Lakewood, Ohio*—You may discontinue prayers that I may rent my five-room suite. I have rented it to very nice people. I thank you for your help.—*A. M. H.*

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## PROSPERITY BANK

*Oakland, Calif.*—When I asked for a prosperity bank, my husband's business was not very good. Now I am happy to tell you that his business is very good. We are thankful for God's bounty, and for your help in our affairs.—*Mrs. M. S.*

*Bishop, Fla.*—Some time ago I received your letter and the bank. I am proud to say that bountiful blessings have come to us. We have a very good crop. Prosperity is ours in more ways than one.—*Mrs. S. L. S.*

*Pray, Mont.*—We have been blessed through the Unity prosperity bank. My husband has found steady work, and we have paid some on our debts, but best of all, we know and feel that God is indeed our ever present supply. We are more thankful than we can tell for our healing of all ills.—*Mrs. H. J. M.*

*Lima, Ohio*—We are grateful for the financial assistance we have received through our use of the prosperity bank, for we shall be abundantly blessed through an increase in salary. For more than three years I have received no salary—just my expenses; now I shall receive more than $650 a month and $400 a month for expenses. We know that this change has been brought about through God, and we thank God and Unity for the light and understanding that we are receiving daily.—*C. G. T.*

*Carterville, Mo.*—We were in debt, my heart was in bad shape, and we hardly knew what to do. Through reading Unity, and through your help, I got acquainted with God. I have had several prosperity banks, and now we have made our home modern, and we do not owe any one. From my heart I thank God and Unity for the many blessings that have been conferred upon us.—*R. N. C.*

*Racine, Wis.*—I am more than pleased to inform you that the prosperity bank plan is helping me in many ways. Before I used the prosperity bank plan I sometimes worried about expenses. Last month I received a bill somewhat larger than I had expected, but I did not worry. Knowing that God is my ever present supply, I met all my expenses, saved some money, and still had plenty in my purse. I thank you for your prayers.—*E. M.*

*Denver, Colo.*—Since I began using the bank plan, prosperity has come to me in many ways, not only in money, but in freedom and joyousness of consciousness, and in knowing that "all things whatsoever the Father hath are mine." I have greater faith, a deeper understanding that God is truly my Father, and I have learned to see him and feel him in everything. Fear has left me and I am able to stop fear thoughts when they try to creep in. I am full of health, and I am happy all the time since I found God within me. I praise and give thanks to

God and you, my Unity friends, for helping me find a good position. But what makes me joyous most of all is that I have learned that prosperity does not consist alone in getting money, but that one can be indeed rich in happiness, health, and love for humanity.—*D. J. B.*

*Floral Park, Ill.*—Since I started to use the prosperity bank, my husband has secured a better position, and my son has secured a position that brings just double the pay of his last one. We have been able to repair and repaint our house, and to pay all bills promptly.—*Mrs. J. R.*

*Boston, Mass.*—We have been greatly benefited through the prosperity bank drill. At the time I wrote for the prosperity bank I had paralysis of the face, and I had given up my work, on that account. My face is perfectly well now, and I was out of work only two weeks. My present place is much better than the one I gave up. My husband's business is greatly improved, and we have been able to start a savings account.—*Mrs. G. E. C.*

*Staten Island, N. Y.*—It seems to me impossible to express in mere words the benefits received from both Unity and the little bank. Somehow they have removed any cares or worries which might otherwise annoy me, and I go along serenely accomplishing the things that I desire to do, with the assurance that I shall see everything through. On my salary as a teacher I am buying a home for my children. So far, money has been found for all payments, and we are very happy. It is through Unity and its teachings that I have gained the courage and assurance to come back into my profession after many years of retirement, and to hold a position which I did not dream it possible to hold when I was younger. In fact, the past three years have been years of miracles and I feel that these miracles have been due to the spiritual impetus given to my soul by your teachings.—*E. B. M.*

*Beverly Hills, Calif.*—I am inclosing the money from my prosperity bank. We sold our lot, and my husband has had a small increase in salary, with a promise of another increase soon. We have a new car, the first we have ever owned.—*Mrs. F. W. M.*

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## CORRESPONDENCE SCHOOL DEPARTMENT

*Huntington Park, Calif.*—The lessons are doing me an immense amount of good by helping to unfold the latent powers within me. I am very thankful for the privilege

of studying them, and I thank and bless you for the interest that you have taken in me.—*A. D. A.*

*Arkansas City, Kans.*—It would be impossible to estimate how greatly I have been helped, strengthened, and enlightened through my work with you, and as yet I have not finished the preparatory course.—*O. M. H.*

*Cleveland, Ohio*—During the time I have been studying this lesson we have had quite a wonderful demonstration in our home, one that has brought to us a good deal of joy. We had long been wanting a piano, and one day about three weeks ago a piano came to us with virtually no cost to us. That same week, Mr. P—— received an increase in his salary.—*Mrs. V. D. P.*

*Brooklyn, N. Y.*—All the lessons of the course are so rich in truths that it would be impossible to study and to write them without being strengthened and improved. Inclosed please find a love offering.—*Mrs. C. A.*

*Portland, Oregon*—It is a wonderful opportunity to have the privilege of taking the correspondence lessons. —*A. E.*

## RADIO

*Topeka, Kans.*—I have been listening in to your eleven o'clock services, daily, and to the other services at night. I get much good out of all your services.—*Mrs. J. D.*

*Natchez, Miss.*—Inclosed find a tithe offering, for your radio station. May God bless you in the good work that you are doing through station WOQ.—*Mrs. H. L. M.*

*Osawatomie, Kans.*—Last Sunday I greatly enjoyed the song, "Beautiful Garden of Prayer," sent out from your station. It came in very clear and plain. I tune in on your station frequently and always get something good. —*C. S. B.*

*Freeland, Mich.*—I enjoyed Unity services over the radio last Sunday.—*Mrs. E. E. B.*

*Corning, Kans.*—I enjoy your five-minute prayer service every day. It has been a wonderful help to me.—*Mrs. K. M.*

*Buellton, Calif.*—I am sending a love offering of $15 to be used for your radio. I feel that to be able to listen in to Mr. Fillmore's talks is a great privilege.—*Mrs. I. M. T.*

## HELPED BY UNITY LITERATURE

*Fairhope, Ala.*—Your literature was received and I

have put it in the hands of those who seem to be glad to get it. I gave to one woman who believes in voodooism. She is now learning to forget her error and to praise God. She has a daughter who has been in a critical condition—she has not walked a step in more than two years. I gave Unity literature to her and now she is doing well. She is married and is doing household duties.—*Mrs. N. B. W.*

*Val Marie, Sask., Canada*—I have been reading Unity magazine and I feel that I am making good progress, as your teaching has already taken half the worries out of my daily life. I can see no end to the happiness that a diligent application of the true principles taught by Unity may bring to those who accept and apply these principles. —*D. A. R.*

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## ILLUMINATION

*Kalamazoo, Mich.*—I can now say from my heart that I am healed of the personal lovesickness. I have held firmly to the assertion that no one of my associates can make me unhappy, that all my happiness comes from within and that each day reveals unexpected sources of enjoyment. I positively refuse to live more than one day at a time and I make no definite plans beyond that. The method works splendidly. When a problem comes up for decision I watch and listen closely for that whisper from the voice within which is positively unfailing.—*R. F. K.*

*Indiana, Pa.*—Through your prayers and through the help derived from Unity literature I am being made whole, sound, and perfect. God has always been willing to help me, but I was shutting out his good by my negative thoughts. Unity awakened me to my oneness with Christ and I now perceive perfect health as my divine birthright. I thank you for your prayers.—*I. H.*

*Young, Ariz.*—Unity has given me new life, new faith, and a new world. I thank God for it. Scarcely a day passes that Unity does not help me in some way.—*Mrs. A. R.*

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## MISCELLANEOUS

*Columbus, Ohio*—I wrote asking your help for my daughter, for her health and her school work. I am happy to tell you that she passed in all studies but one. But above all I value the spirit of harmony, health, and love that shines

forth from her. You have healed me from worry over her success.—*L. M.*

*Port Huron, Mich.*—I wish to express my heart's deep appreciation for the help I have received from Silent Unity. You may discontinue prayers for me. I wrote asking how I could become thinner and I received a realization lesson that has worked wonders. I have lost twenty-three pounds without dieting, except that I gave up eating all flesh foods. I am now a strict vegetarian. I feel more youthful from day to day. For this I am grateful with my whole heart. —*Mrs. C. S.*

*Union Grove, Ala.*—I wrote you asking prayers to help find my brother, who has been missing for more than a year. I wish to report that he has been found. I thank God and Unity for the help that I have received.—*W. F. H.*

*Ventura, Calif.*—Since I have stopped eating flesh I do not have dreams of a fearful nature, such as used to trouble me. I discontinued meat-eating, after reading your booklet on the subject. I have been more than repaid through the loss of fears.—*A. E. R.*

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## PROTECTION

*Gladden, Wyo.*—We have had no more trouble with our cattle. The calf is much better—he is healed. You may discontinue prayers for the cows. Our thanks to God and to Unity.—*Mrs. B. A. N.*

*Ellwood City, Pa.*—I do not know how I can sufficiently thank God and Unity for what has been done for my peach orchard. The day after I sent my letter to Unity I saw that the rose bugs were leaving the trees. —*M. A. S.*

*Ganado, Tex.*—Some weeks ago I asked for prayers that bugs and worms might not destroy our crops. At that time, bugs were destroying our corn and our garden. Two days later, the pests had disappeared, and the corn began to grow.—*Mrs. B. M.*

*San Francisco, Calif.*—I wrote you asking prayers for protection and that I might recover possessions which it seemed I was destined to lose. You may discontinue prayers, as just before your letter came the case cleared and my goods were returned to me without further trouble. I am sincerely grateful for your help.—*E. H. E.*

# PUBLISHERS' DEPARTMENT

## UNITY PERIODICALS

### Subscriptions Payable in Advance

*Unity* magazine. The official organ of the Unity movement. Monthly .....$1 a year

*Weekly Unity.* Devoted to short articles on practical Christianity ..... $1 a year

*Wee Wisdom.* Teaches Truth to the wee folk. Artistic. Monthly .....$1 a year

*Christian Business.* Puts Truth into business. Monthly ..... $1 a year

*Unity Daily Word.* A monthly manual of daily metaphysical studies .....$1 a year

*Unity Sunday School Leaflet.* Explains S. S. lessons. Weekly .....$1 a year

*Unity Local Program.* Gives program of activities at headquarters. Weekly .....$1 a year

*Unity Healing and Prosperity Records.* Monthly statements spoken by Charles Fillmore..$3 a year

*Youth.* A monthly magazine for young people of high school age .....$1 a year

Single copies of all Unity periodicals, except the Unity Records, are $.10 each. Single issues of the Unity Records are $.30 each. Sample copies of these periodicals, except the records, will be sent free upon request.

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## PLEASE HELP US PROVIDE AN IDEAL SUBSCRIPTION SERVICE

You can do this by complying with the following suggestions:

(1) When giving a change of address, always give your old address as well as your new one. Also be sure to mention the name of each Unity magazine to which you are a subscriber.

(2) Always give your name and address the same way. If your name or address is not correct on the wrapper of this magazine, kindly call our attention to this fact.

(3) Avoid sending currency in ordinary mail. Remittances may be made by personal check, bank draft, money order, or registered letter.

If this magazine came to you in a pink wrapper, your subscription expires this month. In that case, a subscription blank is inclosed for your convenience in renewing.

# UNITY BOOKS AND BOOKLETS

## *For Christmas Gifts*

A complete list of Unity books and booklets, with a brief description of each, is given on the following pages. If you would give to your friends the priceless gifts of success, happiness, harmony, and wisdom—the wisdom of the Christ mind—study these pages carefully and choose from them the gifts that seem most appropriate for each of your friends.

(Unity books, booklets, and magazines for the young folk are described in the Christmas supplement of this magazine.)

BIBLE—Teachers' edition of the American standard version of the Nelson Bible; self-pronouncing; cover index; combines beauty and service; price, $4.50.

BOOK OF SILENT PRAYER—Consists of a selection of inspired prayers and devotional poems. Handsome Castilian binding, $.50; rich keratol, $2.

CHRISTIAN HEALING—The fruitage of more than thirty years of meditation and healing service by the author, Charles Fillmore. Paper, large, $.75; cloth, $1.50; keratol *de luxe*, $3.

DIVINE REMEDIES—Teaches how to erase the error thought and to substitute the true thought—the secret of health. Paper, $.75; keratol, $3.

LESSONS IN TRUTH—Textbook for beginners; also finds favor with advanced students of metaphysics. Paper, $.75; paper, pocket size, $.75; cloth, $1.50; keratol, $3; French, $.75; Italian, $.75; Norwegian, $1; German, $1.25.

MISCELLANEOUS WRITINGS—Eleven short articles inspired by the practical experiences of H. Emilie Cady, author of "Lessons in Truth." Tremendously worth while. Paper, $.75; cloth, $1.50; keratol, $3.

SELECTED STUDIES—A collection of articles by Imelda Octavia Shanklin, combined in book form only after repeated requests for them. Price, $.75.

TALKS ON TRUTH—Short articles by Charles Fillmore, touching various phases of metaphysical study. Formerly a part of "Christian Healing." Price, $.75.

TRUTH IN THE HOME—An interesting application

of Truth principles to the problems of home life. Price, $.75.

UNITY INN COOK BOOK—Vegetarian receipts; balanced menus for all seasons. Nutrition, variety, palatableness. Keratol washable binding, $2.

UNITY TRACT INDEX—An indexed guide to all the tracts published by Unity. Classified according to title and subject matter. Price, $.50.

ALL SUFFICIENCY—This all-embracing title conveys a better idea of the contents than any elaboration possibly can give. The booklet is written in the manner which is Miss Cady's own—simple, cheering, exalting. Price, $.25.

CONSECRATION OF THE ROOM—Twelve statements on Health, Purity, Peace, Wisdom, Prosperity, Beauty, Love, Joy, and so forth, have been elaborated and made into a dainty booklet tied with a white silk cord. Price, $.25.

CREATION AND RE-CREATION—Offered to the seeker as an aid in attaining the consciousness in which he may realize healing for himself. Price, $.50.

DIRECTIONS FOR BEGINNERS—Including a six-day course of treatment founded on the healing experiences of the author, Charles Fillmore. Price, $.25; Spanish, $.10; German, $.25.

FAITH THAT REMOVES MOUNTAINS—Stimulates the faith faculty and adds definiteness to the pictures of success that one has formed for oneself. Price, $.25.

FINDING GOD—Just how to unlock the door leading to the great Presence, and how to enter in, are taught in these pages. Price, $.25.

FINDING THE CHRIST—Would you contact the power of the indwelling Presence? Study the inspired pages of this booklet. Price, paper, $.25; keratol, $1; German, $.25; Swedish, $.25.

GETTING THE CLEAR REALIZATION—The title is self-explanatory. Since this has proved to be one of our best tracts, we decided to put it in booklet form. Price, $.25.

GIVING AND RECEIVING—Educative on the subject of equilibrium in finances. Price, $.25.

GOD'S HAND, *and* LOOSE HIM AND LET HIM GO—The former teaches that every member of the body is acting under the agency of God. The latter tells you why you should render your brother his full freedom. Price, $.25.

GOOD WORDS—A help in curbing the tongue and in lifting the language to a higher plane. Price, $.25.

HEAVEN NOW—The what, the where, and the when

of heaven, the manifestation of heaven here and now. These subjects are discussed in this book. Price, $.50.

HOLY SPIRIT—The mortal tendency seems to be to run hither and yon for spiritual leading and help. Yet the most advanced teachers continue to tell us that we should give ear to the indwelling Spirit alone for guidance—that it only will be a lamp for our footsteps, a stay and comfort in times of stress. Booklet, $.25.

HOW TO ATTAIN YOUR GOOD—"There is good for me, and I ought to have it," is the central theme of this booklet, around which are balanced appropriate ideas. Price, $.25.

IN CHRIST'S GARDEN—As the Little Sister strolls in her garden, she experiences an ecstatic blending of the revelations of Spirit with her enjoyment of nature's beauties. Price, $.50.

INNER VISION—A full understanding of the meaning of dreams and visions is necessary to our spiritual unfoldment. Charles Fillmore compiled the material in this booklet, with this aim in mind. Price, $.50.

INVISIBLE RESOURCE—If you are capable of conceiving a desire for a thing, that thing is already yours in the invisible—which is only one of the many ideas brought out in this remarkable booklet. Price, $.25.

JOY *and* THE WAY OF ATTAINMENT—Joy is a pronounced harmony builder; therefore, we must give it free scope in our lives. This little booklet discloses the way. Price, $.25.

LITTLE LESSONS IN VERSE—A collection of poems by Lowell Fillmore; some of them inspirational, some of them humorous, and all of them very attractive reading. Price, $.25.

LORD'S PRAYER, THE—A dissertation resulting from a series of meditations on the different statements in the Prayer of prayers. Price, paper, $.35; keratol, $2.

LOVE: THE SUPREME GIFT—Henry Drummond has analyzed Paul's matchless chapter of I Corinthians. Handsome booklet; price, $.50, $1.

MORNING MEDITATIONS—Helps in beginning the day aright. The primary impulses of a day determine the happiness and the success of that day. Price, $.25.

ONENESS WITH GOD—Explicit cautions, instructions, and promises are given to all who are seeking at-one-ment with the great Soul of the universe. Price, $.25.

PHILOSOPHY OF DENIAL, THE—A powerful aid to

the Truth seeker, in banishing every kind of delusion of error. Price, $.35.

PRACTICE OF THE PRESENCE, THE—Brother Lawrence tells us that he found the greatest success of his life by living as though there were no one except himself and God. This booklet was inspired by the life of the pious, holy brother. Price, $.25.

PROSPERITY AND SUCCESS—The laws of mind which operate toward prosperity are taught in this booklet. Life stories of men and women who carved their own circumstances lend an added interest. Price, $.25.

PURE REASON AND HONEST LOGIC—A simple, clear, sequential deduction from the inevitable premises on which practical Christianity is founded. Price, $.35.

SAYINGS OF JESUS CHRIST—A series of writings compiled primarily as a textbook for Good Words Club members but a splendid help for any one desiring to improve his standard of speech and thought. Price, $.35.

SILENCE, THE—Instructions on this most important subject by a teacher who has specialized on it with many classes of Truth students. Paper, $.35; keratol, $2.

STEPPING STONES—To afford a year's course of study in building a spiritual consciousness, taking one statement each day. Price, $.35.

TALKS TO MEN—This is a clean, frank, straightforward discussion of a subject, most vital to the human race today, which prompts to purer, saner living. Price, $.25.

TITHING—Information valuable to those who desire to be "square" with the Lord, and consequently, successful. Price, $.25.

TRUSTING AND RESTING—Lay down your heavy load, rest your tired nerves, and allow God to fight your battles for you. You can learn how in this booklet. Price, $.25.

TRUTH STUDENT WITH SOLDIERS—Just as timely as it ever was. Shows how the law works under the most adverse and formidable conditions. Flexible cloth binding, $1.

UNREALITY OF MATTER—A treatise on the great illusion—the visible universe. Indorsed at every turn by the latest decisions of investigators in the realm of physics. Price, $.25.

WEALTH AND WISDOM—The best is here for us now to be realized by expectation and demand, says the booklet, which gives effective statements for meditation and realization. Price, $.25.

# PUBLISHERS' NOTES

Our sincere desire is to serve you efficiently during the Christmas rush, which always taxes our office to capacity. We know too that we can count on you, our Unity readers, to do what you can to help us make our service this Christmas a satisfactory one. So we are offering the following suggestions of ways in which you may help: Write very clearly the name of the publications that you wish to order, and the prices and the bindings of the books; be very sure of your friends' addresses before asking us to send them your gift orders. If you are subscribing for periodicals, state which periodicals you desire and for how many years you wish to subscribe. Use Unity order blanks whenever it is convenient to do so. Before mailing your letter or order, read it over carefully. In this way, with all of us working together, we can be very sure that each order is getting the satisfactory service that is Unity's ideal.

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Seldom has any book created the stir in the Unity office that "The Vicarion" has created. The printers took proofs home at night in order to read the novel while it was in the process of publication; the artist who made the cover lettering spent nearly all of two nights reading the book; one worker said, "I sat up almost all night to finish 'The Vicarion;' I went to bed at five o'clock in the morning." This enthusiasm at Unity, we feel, is merely a forerunner of the reception that "The Vicarion" is to receive everywhere. If you have not ordered a copy you are missing a very interesting book. "The Vicarion" sells for $2 a copy.

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A visitor at Unity recently stopped at the information desk to order a copy of "Lessons in Truth." She said, "I lent my copy about a year ago and that copy has gone from one friend to another and another and another until I don't even know where it is. I do know that, as it travels around, it is leaving in its wake a new joy and inspiration for many, and so I am glad to have it continue its travels. But I want another copy for myself."

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To each recipient of a gift subscription from you we will send a Christmas folder announcing your gift. These folders, if you so request, will be mailed just in time to reach your friends before Christmas.

After many months given over to the selection of songs for the Unity songbook and to the preparation of the material for this book, we are at last able to offer "Unity Song Selections" to our readers. "Unity Song Selections" will sell for $1 a copy; it contains 142 songs, the choice of all the songs used at Unity headquarters. In addition to this, there are responsive services to be used on special Christmas, Easter, and Thanksgiving programs. Unity teachers and leaders of centers will, of course, want copies of our book at once. What we are hoping is that our individual readers will see the inspiration and the pleasure to be derived from such a book. A quiet evening at home with Unity music, Unity songs in your little home-study class; Unity songs to teach the children—oh! there are many times when these books will give you just the companionship that you need.

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Unity phonograph records are being mailed out on an average of eighty a day. Of the ten 10-inch healing records which we now have, Nos. 404 and 405 are our most popular ones. No. 404 is a double-face record. On one side is an interpretation, by Charles Fillmore, of the "Consecration of the House;" on the other side is a very beautiful orchestra arrangement of "River of Eden." No. 405 contains "The Prayer of Faith," spoken by Myrtle Fillmore just as she usually gives it Sunday morning in the Unity auditorium. Combined with this is an organ solo, "He Leadeth Me." These records sell for $1 each.

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An attractively bound cookbook, such as our Unity Inn Cook Book, is an ideal gift for the newly married girl who is still pondering that deep question of how to feed "him." She is sure to appreciate the suggestions for balanced menus and the many splendid receipts—910 of them, to be exact—for meatless cookery. This book, bound in blue washable keratol, is priced at $2 a copy.

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Following the new policy, as previously announced, of featuring a certain topic in each issue of Unity magazine, the January issue of Unity will stress the thought of Omnipresence. The January issue will also contain the first of some very interesting editorials which the editors promise will be another of the regular features of Unity magazine.

If you have become discouraged in your efforts to interest some friend in Unity literature, see if you do not find new inspiration in this letter from a friend in Jefferson City, Mo.

"Friends have been trying to interest me in Unity for the past year, but I would have none of it. This morning I went into a place of business to use the telephone and a copy of Weekly Unity was under my elbow. Absent-mindedly I began reading it, and to my amazement I found that it was what I had been hunting all my life."

Her friends had probably felt that their efforts were being wasted and yet, when the idea of Unity was finally gotten over to her, she found it just what she had been hunting all her life.

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Unity tracts contain the cream of the Unity teachings. We do not put an article into tract form unless we feel that there is a need for it and unless it is especially good. "Unity Tract Index" puts all this material in a usable form. It is an index, not only to the titles, but to the material in all the Unity tracts. For a real Unity student, one who is making a thorough study of the Unity teachings, "Unity Tract Index" is an almost indispensable part of the Truth library. The price is $.50.

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A Unity reader has suggested that Unity literature on ocean liners might attract many new readers to Unity. This is, undoubtedly, a splendid suggestion. Just how to accomplish this is the next question. It has occurred to us that possibly some Unity reader might be in closer contact, might have greater influence with some of the ocean transport lines than we have, and might be able to handle this detail for us. If they will handle it, they may know that they are very materially aiding in this great work and that their efforts are much appreciated.

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You will recognize, in the Unity Christmas cards, cards that are different and that bespeak quality in every detail.

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There is a certain thrill about receiving attractively wrapped, gaily decorated packages that one doesn't get from the others. That is the kind your friends will receive if you order Unity books for them at Christmas time.

## FIRST ANNOUNCEMENT

## "BEGINNING AGAIN"

A booklet of the most popular writings of F. B. Whitney, editor of Unity Daily Word.

Contents: Beginning Again—The Silence: The Key to Spiritual Consciousness—The Way of Silence—Concentration and Consecration—Now are We the Sons of God—Metaphysical Diagnosis—The Magic of Praise—Man's Seven Senses—The High Watch. Also poems and two songs (words and music). Price, $.35.

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## TRUTH PUT INTO PRACTICE BY ONE STUDENT

We know that you will be interested in this letter:

"Inclosed is the final lesson, the lesson on love. I hope that it portrays in some measure the wonderful help that I have received from study of it. I have conscientiously tried to realize that the great love of God is operative in my life as power to bring about all good.

"I have earnestly tried to put into practical use the principles of Truth that I have learned. I have had wonderful results in correcting many wrong habits of thought and in establishing a perfect body temple in myself, as well as some success in helping others, by allowing the Spirit of God to flow through me.

"I want to thank the Correspondence School department for the faithful and loving help and service that has been given me throughout the course, for the words of suggestion and encouragement that I have received, and for the promptness and thoroughness with which my lessons have been reviewed. I have been truly blessed through my relations with you.—*J. R.*"

May we help you? Ask us for information.

CORRESPONDENCE SCHOOL DEPT.

## SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by study of Truth and who desire to help others to see the Light are invited to join Silent-70 and to take up this work. Write to us for information.

We give the following testimonials:

*Ceylon*—I am writing to report that I am happily engaged in the distribution of Unity literature. Many friends are testifying to the helpfulness of the literature that you have sent to me. The Colombo Public Library has accepted my offer on behalf of Silent-70 to supply Unity periodicals and textbooks. This will place Unity teachings in the hands of many who would not otherwise have an opportunity of being led into Truth. No doubt many a hungry soul will find fullness in the truths as Unity explains them.—*A. W. P. J., Silent-70 No. EA-42.*

*Chicago, Ill.*—I am inclosing $5 to be used in sending literature to prisoners. I enjoy the letters from prisoners more than any other testimonials.—*A. M. B.*

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## UNITY GOOD WORDS CLUB

Are you satisfied with your present way of living and with your environment? If not, you have the opportunity to change them. The Unity Good Words Club will gladly help you to gain a fuller, richer life and a happier and more harmonious environment. May we add your name to our list of more than 48,000 members who are being blessed through their association with the Good Words Club?

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City or town ..... State .....

*Sign this pledge personally for enrollment.*

# WHERE UNITY PUBLICATIONS ARE SOLD

The publications of the Unity School of Christianity of Kansas City, Mo., contain concise and clear-cut discussions of the spiritual laws governing being. As Christmas gifts, Unity publications will bring added happiness to your friends.

You will find a beautiful assortment of Unity Christmas cards, calendars, and other literature on sale at the following addresses:

ALA, Birmingham—Mrs Moody Wray, 1109 12 Ct n
Mobile—Unity Class, 256 N Conception
ARK, Hot Springs—Steigler Bros, 520 Central
Little Rock—Unity Cen, rm 4 Arcade bldg
CALIF, Alameda—Home of Truth, 1300 Grand
Arcadia—Unity Class, 6th ave, r 2, box 94A
Atascadero—Mrs M A Kelly, box 293
Berkeley—Home of Truth, 2131 Hearst; Truth Cen, 2108 Shattuck
El Centro—Mary E Lewis, 782 Com'l
Escondido—Unity Study Club, Escondido hotel
Fresno—Home of Truth, 155 Blackstone; Emilie Wiesenberger, 105 N Van Ness
Glendale—Truth Cen, 109A Brand blvd
Hermosa Beach—Meta Lib, 614 Loma dr
Hollywood—Unity, 6683 Sunset blvd; Unity Cen, 7543 Norton; Unity Lib, 1030 N Western
Huntington Beach—Mrs J A Wood, 218 3d
Huntington Park—Unity Study Class, 3130 W 68th
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Soc, 432 Locust; Meta Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 432; Home of Truth, 1975 W Wash; Betty Crittenden, 3658 Ruth Ellen; Bullock's; W F Lane, 1975 Washington; Unity Angelus Studio, 233 S Bdwy, rm 424; Book Shop, 542 S Bdwy, 301 Bdwy arcade; Bethel Home, 1733 W Adams
Modesto—Unity Reading Rm, 1030 12th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Truth Cen, 1450-B Alice; Fruitvale Truth Cen, 2822 Fruitvale; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg; Jessie Juliet Knox, 108 Echo; Ralph D Fulcher, 514 17th st; Study Class, 878 Wood; Unity Soc, 1608 Webster
Ocean Park—Pier Ave News Stand, 161 Pier
Osdick—Mrs D G Thomson
Pasadena—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
Redlands—Unity Truth Cen, suite 9, Hubbard bldg
Redondo Beach—R T Hendricks, Hermosa and 10th
Richmond—Beulah W Tiller, 146 2d
Riverside—Truth Seekers' Church, 1263 Main
Sacramento—Unity Cen, 9th and K, rm 211 Hagelstein bldg
San Bernardino—Unity Truth Cen, Woman's Clubhouse
San Diego—Unity Soc, 412A; Home of Truth, 1515 Front; Meta Lib, 1023 7th
San Francisco—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; The Emporium
San Jose—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Cruz—Universal Truth Cen, 303 Alta bldg; Meta Lib, 51 Church
Santa Monica—Unity Truth Cen, 528 Arizona
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
S Pasadena—Unity Cen, 903 Diamond
Springdale—Unity Study Class, 2010 Springdale
Stockton—George B Purinton, 45 W Park
Van Nuys—Unity Cen, r 1, box 1132
COLO, Colorado Springs—Home of Truth, 317 N Tejon
Denver—Unity Cen, 1042 E Colfax
Ft Collins—Gertrude H Tracy, 900 Elizabeth
Pueblo—Unity Truth Cen, 124 W 13th
DEL, Wilmington—Earl W Howe, 507 W 9th
D C, Takoma Park—Unity Study Class, 7499 Blair rd

WASHINGTON—Unity Soc, 1326 I, nw; Unity Truth Cen, 391 Fla, nw; Woodward and Lothrop, 10th and 11th, F and G; Gale Bkshop, 802 F, nw, rm 32
FLA, DAYTONA BEACH—Unity Truth Cen, 104 N Penn dr, Seabreeze
JACKSONVILLE—Unity Cen, Seneca hotel, Ocean and Duval
MIAMI—Pictorial Cen, 148 N E 1st ave
ST PETERSBURG—Unity Cen, 646 5th ave s
SARASOTA—Unity Truth Cen, 257 Curran
TAMPA—Unity Cen, 1107 Marion; Henry C. Parrott, 106 W Genesee
GA, ATLANTA—Robert B Harrison, 413 Chamber of Commerce bldg
WAYCROSS—Truth Cen, 1211 Burnet
HAWAII, HONOLULU—Unity Cen, 347 Saratoga rd
IDAHO, BOISE—Unity Truth Cen, 1009 Wash
POCATELLO—Verna I Shupe, 337 N Hayes
ILL, CHICAGO—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 45 Auditorium, 431 S Wabash; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Mrs Wilmot, 11749 Union, W Pullman; Unity Cen, 3506 S State; Unity Soc, 3316 Indiana; Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Unity Study Club 11442 Prairie
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald
EVANSTON—Unity Study Class, 1516 Simpson
MOLINE—Mrs Sara Bailey, 5312 6th
PEORIA—Unity Cen, 800 Wheelock bldg
SPRINGFIELD—Lawrence Cen Constructive Thinking, 327 E Lawrence
WAUKEGAN—School of Prac Christianity, 118 E Washington
IND, ANDERSON—Truth Cen, 421 W 11th; Marie Morris' Community Home, 1607 Madison
FORT WAYNE—First Church Div Science, 1210 Calhoun
GARY—M M Harrison Elston, 2134 Bdwy
INDIANAPOLIS—Unity Truth Cen, 417 Kresge bldg; Unity Library, 1144 N Missouri
KOKOMO—Mrs Norman Simpson, 523 S Washington
MARION—Boston and Big Store
MUNCIE—Unity Class, 1215 S Jefferson
VINCENNES—C S Miller, 316 Main
WABASH—Unity Class, 75 W Maple
IOWA, BURLINGTON—Art and Community House, 1424 West
CEDAR RAPIDS—Unity Cen, 1011 2d ave e
DAVENPORT—School of Div Science, McCullough bldg
DES MOINES—Truth Cen, 236 K P blk; Mrs D A Gross, 4338 Cottage
OSKALOOSA—Kate Caldwell, 714 E High
SIOUX CITY—Unity Truth Cen, 409 Ross
WATERLOO—Unity Cen, 322 Lafayette bldg
KANS, ARKANSAS CITY—Olive May Hill, 220 W Linden
KANSAS CITY—Unity Cen, 309 Elks bldg
WICHITA—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 1638 S Main
KY, LOUISVILLE—Truth Cen, 315 Kentucky hotel; W K Stewart Co, 425 S 4th; Life Builders, 724 Kosair hotel
LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; Unity Cen, 1004 3d; Unity Society, 236 Walnut
SHREVEPORT—Willa S Norwood, 1178 Louisiana
MAINE, SACO—World Helpers, Flagg Pond rd
MD, BALTIMORE—Rev W F Jones 648 Cider Alley; Louis Dannettel, 1167 Carroll
CUMBERLAND—Mrs Geo C Bischoff, 131 Cumberland
MASS, BOSTON—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield
LOWELL—Mrs Frank W Derby, 11 Cascade
SPRINGFIELD—Unity Cen, 21 Besse pl, rm 214
MICH, BATTLE CREEK—Unity Class, 90 Highway
DETROIT—Unity Cen, 4108 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
FLINT—Edna D Cross, 1545 Illinois
GRAND RAPIDS—Ida Bailey, 423 Coit rd, N Park; Herpolsheimer Co
IONIA—Lucia Vosper, E Main
KALAMAZOO—School of Christianity, 211 W Dutton
LANSING—John Preston, 130 W Ionia
SAGINAW—Unity Study Class, 1013 S 4th
SAGINAW W S—Mrs Ina Childs, 712 Benjamin
TRAVERSE CITY—Hannah & Lay Merc Co, Front st
MINN, DULUTH—Unity Truth Cen, 215 W 2d
MINNEAPOLIS—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 1108 Nicollet, 831 2d ave s; Psychology Club, 2744 4th st; Mrs Selma A Hall, 3133 36th s
ST PAUL—Unity Truth Cen, 436A Wabasha; Meta Lib, 99 Garfield; Krenik Photo Studio, 770 Selby
MISS, GREENWOOD—R L Hataway, 807 S Main

MO, Independence—Unity Reading Rm, 310 N Liberty
Joplin—Mrs H E Millsap, 827 Wall
Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Emery, Bird Thayer, book dept; Bookman Library, 1108 Grand; Unity Cen (colored), 1705 E 19th
Lees Summit—Unity Community Soc
St Joseph—Unity Cen, 225 Kirkpatrick bldg
St Louis—Unity Cen, Hotel Melbourne, Grand and Lindell; Soc of Prac Christianity, 3537 Crittenden; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell
MONT, Butte—Keefe Bros, 25 Park; C Burgess
Glasgow—Chas Gray Miller, 636 N 2d
NEBR, Lincoln—Unity Soc, 1413 O
Omaha—Meta Lib, 202 Aquila ct, 1615 Howard
NEV, Las Vegas—B M Bower, box 981
Yerington—Mrs C S Durand, box 67
N H, Manchester—Home of Truth, 153 Concord
N J, Atlantic City—Truth Cen, 1113 Boardwalk, suite 6
East Orange—Divine Science, 7 Triangle bldg
Hackensack—Truth Cen, 360 State
Montclair—M Elizabeth Blackmore, 303 Claremont
Morris Plains—Mrs Julia M Woodcock, The Wee House, Franklyn pl
Newark—Unity Soc, Riviera hotel; Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th
Paterson—Unity Truth Cen, 98 Bdwy
Rahway—Mrs Minnie Baker, 25 Whittier
N M, Raton—Mary Schleifer, 321 N 4th
N Y, Brooklyn—Unity Soc, 118 Pierrepont; Mrs Mary A Barnard, 173 Moore, apt A; Mary M Gorrie, 305 Ovington
Buffalo—Unity Soc, Hotel Statler, rm 18, mezzanine floor; League for Larger Life, 152 Elmwood
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 37 W 39th; Brentano's, 5th ave and 27th; Meta Bkshop, 500 5th ave; Divine Science Pub Co, 113 W 87; Unity Study Class, 2525 7th
Port Richmond, Staten I—Ellen Fanny Craig, 194 Merrill
Rochester—Unity Home of Truth, 633 East; Scrantom's, Powers bldg
Schenectady—Unity Cen, 1055 Park
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
Watertown—Francis W Locke, 256 Coffeen
N D, Dickinson—Knapp's
OHIO, Akron—Unity Church of Truth, 283 S Main
Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken; Unity Truth Cen, 705 Kenyon
Cleveland—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carnegie hall, 1220 Huron rd; Mrs Mattie Herron, 8221 Quincy
Columbus—Unity Truth Cen, 63 S High, rm 532 Majestic theatre bldg
Dayton—Unity Study Class, 309 Lowe bldg
Hamilton—Unity Temple, 117 Ross
Marion—Mrs Frank P Evans, 454 Summit
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Cen, 233 Michigan; Tiedtke's news stand
Youngstown—New Fellowship School, 305 Elm, apt 1
OKLA, Boley—Mrs Anna C Hughes, box 44
Muskogee—Unity Truth Cen, 210½ W Bdwy
Oklahoma City—Unity Cen, 305 Baltimore bldg
Tulsa—Unity Reading Rm, 310 Haver bldg; A F St Clair, Densmore hotel; Mrs B M Wilson, 511 E Marshall
OREGON, Mill City—Jennie Christensen, box 169
Park Place—Clara H Rosebraugh
Portland—Meta Lib, 405 Yamhill; Tansing Book Co, 330 Morrison; Unity Cen, 167 Park
PA, Butler—Ethel C Turner, 426 N Washington
Chester—Mrs W T Lewis, Redley drive, Garden City
Erie—Truth Cen, Reed house
Knoxville—Mrs W B Carr, 33 East
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut; Angelus Temple, 261 S 15th; Dion Martinez, 5211 Greene
Wilkes Barre—Alice B Sadler, 57 Terrace
R I, Pawtucket—Ida M Syddal, 53 Lupine
Providence—New Thought Cen, 72 Weybosset, rm 307; Mrs Bert Horton, 90 Ayrault
S C, Aiken—Mrs Daisy Dore, 1305 Richland

TENN, CHATTANOOGA—Mrs Mary Owens, 501 School
MEMPHIS—Unity Cen, 13 Woman's bldg
NASHVILLE—Unity Cen, 615 Cotton State bldg
TEX, ABILENE—Hartin's Health School, 1022 1st st n
DALLAS—Unity Soc, 3607 Howell
EL PASO—Unity Cen, 305 E Franklin
FT WORTH—Unity Truth Cen, 505 Worth bldg
GALVESTON—Purdy's, 2217 Market
GREENVILLE—Collins Book Co, 2901 Lee
HOUSTON—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1723 Congress; B H Smith, box 1502
MARSHALL—Bible Study Club, r 3, box 22
SAN ANTONIO—Unity Cen, 818 Maverick bldg, Houston
UTAH, SALT LAKE CITY—Gertrude Gnekow Mitchell, suite 143, Wilson hotel
WASH, BELLINGHAM—Harriet E Griffin, 1208 Broadway
CHEHALIS—Alice L Ruth, 876 Folsom
PASCO—Mrs Howard Thompson, 6th and B
SEATTLE—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; Unity Soc, 1519 3d, rm 307; Raymer's Bkstore, 1330 1st; Raymer's, 1623 3d; Raymer's, 4207 University way; Bookmart, 622 Pike; Bookery, 4241 University way; Unity Lib, 320 Pine, rm 211
SPOKANE—Spokane Book Co, 44th and Ray; Meta Lib, 308 Norfolk bldg
TACOMA—Home of Truth, 932½ Bdwy; Raymer's, 1317 Pacific
YAKIMA—Church of Truth, 131 N 2d
WIS, MADISON—Unity Cen, 1812 Van Hise
MARINETTE—Mrs J H Pecar, 111 Water
MILWAUKEE—First Unity Cen, 130½ Oneida, rm 6
RACINE—Unity Cen, 105 Arcade bldg
WYO, CASPER—Unity Study Club, 103 Becklinger bldg
AUSTRALIA, ADELAIDE—New Thought Cen, 5 Darling bldg, Franklin
BRISBANE—Unity Truth Cen, Albert House, 2d flr
MELBOURNE—Good Will Cen, 145 Collins; Book Shop, rm 7, 6th flr, McEwan House, Little Collins
PERTH—Albert & Sons, 180 Murray
SYDNEY—Harmony Cen, 381 Pitt, Fayworth House; New Thought Cen, 149 Elizabeth; Dunlop & Co, 333A George
CANADA, CAMROSE, ALBERTA—Literature, Ltd
HUNTSVILLE, ONT—Mrs A O Trusler, box 362
MONTREAL—Edith Clapp, 2538 A Esplanade; Unity Cen, 18 Chomedy
MOOSE JAW, SASK—Unity Cen, 221 Hammond bldg
OTTAWA, ONT—Mary S Aitchison, 343½ Lisgar
REGINA, SASK—Unity Cen, 2d flr, Sask Co-op Creamery bldg
SASKATOON, SASK—Unity Study Class, 314 Canada bldg
TORONTO—Unity Cen, 7 College, 2
VANCOUVER, B C—Unity Church of Truth, 303 Hastings, w
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Cen, 333½ Portage, 7th flr; Truth Way Soc, 591 Warsaw
CUBA, BANES, ORIENTE—Joseph L Ming, La Guira
CAMACUEY—Mutual Help Study Cen, Reparto Noguerao 3-A
ENGLAND, BELPER, DERBY—Rev W J Robson, 20 the Fleet
LIVERPOOL—Annie Fairbank, 136 Granby; Unity Cen, 125 Mt Pleasant
LONDON—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark st, W C 2; Order of the Golden Age, 155 Brompton rd, S W 3; Unity Cen, 39 Warrington Crescent, Maida Vale, W 9
WESTON SUPER MARE—Mrs Evangeline Holt, 70 Severn rd
MEXICO, MONTERREY, N L—M Alice Gordon, Calle de Washington, 230
N NEW ZEALAND, PALMERSTON—Peggy Powell, 177 Featherstone
SCOTLAND, GLASGOW—Unity Lib, 1558 Gt Western rd
S AFRICA, JOHANNESBURG—Fairview, Unity Book Depot, 66 Grace

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A card, a friendly little greeting, to convey your wishes for the coming year is just the thing for each of your many friends. Begin now making a list of those friends to whom you wish to send Unity Christmas cards.

# FOR YOUR CONVENIENCE

In ordering gift subscriptions for your friends

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Please send subscriptions to your magazines to the friends named below; also send a Christmas folder announcing these gifts. I will save $3 to pay for these subscriptions and will send this amount to you within ten weeks. Send me a Prosperity Bank in which to save the $3.

1. Magazine to be sent .....

   To .....

   Address .....

   City ..... State .....

2. Magazine to be sent .....

   To .....

   Address .....

   City ..... State .....

3. Magazine to be sent .....

   To .....

   Address .....

   City ..... State .....

(Unless otherwise specified, Unity monthly magazine will be sent to these friends.)

Name of sender .....

Address .....

City ..... State .....

U-12-26

# SIMPLIFIED GIVING

## —for relatives

## —for friends

## —for business associates

Any Unity periodical may be sent on the Prosperity Bank Plan, and we know that there are few people on your Christmas list who would not be deeply grateful at receiving one of the Unity periodicals for a gift. You need only fill in, on the blank on the back of this page, the names and addresses of the friends to whom you wish gift subscriptions sent, and the name of the magazine for each. We will do the rest.

We will send Christmas greeting cards announcing your gifts. These cards will be mailed in time to reach your friends just before Christmas. Their subscriptions will begin at once but you need not pay for them for ten weeks. In the meantime you may be saving, in the Bank that we send you, the money to pay for these subscriptions. We will also give you our prayers and a drill for your own use in bringing into manifestation a greater degree of the prosperity which is yours.

Remember! Any of the Unity periodicals may be sent on this plan but unless you specify some other magazine on this blank, Unity monthly magazine will be sent. Remember, too, to tell us if these subscriptions are not Christmas gifts. We will send Christmas announcements to all friends whose orders come in on this blank, unless you, the sender, ask us to do otherwise.

And now, you need only fill in and mail the coupon on the other side.

That is certainly simplified giving.

## GIFT SETS

### *Of Unity's Three Leading Books*

"Lessons in Truth," by H. Emilie Cady, is published primarily for beginners to give them the necessary foundation for more comprehensive study. Many puzzling questions confront the beginner in the study of Truth. He will find them answered in this book in the simple, clear manner so characteristic of Miss Cady's writings. On the other hand, advanced students, teachers, and leaders are constantly studying this same book and finding new ideas and new inspiration in each additional reading.

"Christian Healing," by Charles Fillmore, is especially well adapted for study by the student who has completed a study of "Lessons in Truth." As its name implies, it is a book on spiritual healing, explaining the healing law that Jesus Christ proved and that men of today are proving. It is the result of many years of study and meditation by the author.

"Miscellaneous Writings" is a compilation of booklets and tracts by H. Emilie Cady. Readers of "Lessons in Truth" almost invariably ask for other writings by the same author. Few collections of Truth writings have proved more helpful to a multitude of readers. Each chapter is complete in itself and short enough to be read in one meditation period.

These books are published in uniform bindings and make attractive gift sets. The prices for each individual book are: paper cover, $.75; cloth, $1.50; keratol, $3. The prices in sets, one of each of the three books, are: paper, $2.25; cloth, $4.50; keratol, $9.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

## SANTA CLAUS HEADQUARTERS

Twelve delightful little presents, scattered through a year, to remind your young friends of your good wishes and love—that is what a gift subscription to one of Unity's magazines for the young folk means.

Coöperating with Santa Claus to the very best of its ability, Unity has reduced the prices on many of the very loveliest of its children's books. In fact the prices of the cloth bound books have been cut in half. Small wonder then that this should be Santa Claus headquarters for the Unity young folk.

**WEE WISDOM** For the tiny tots, the merry little poems and stories of Wee Wisdom magazine hold an irresistible appeal. The truth lessons are so interestingly and attractively combined with fun and entertainment that the children scarcely recognize them as lessons; and yet, in this magazine the children will find ideals that they will keep forever. There are special departments for boys and for girls. $1 will send this magazine to your boy and your girl for the coming year.

**YOUTH** Unity is offering a new magazine, Youth, for the older children, the children of high school age. It will begin with the January, 1927, issue and will be ready for mailing before Christmas. This magazine, Youth, deals freely, frankly, honestly, convincingly with the problems of youth. The young people will be given an opportunity to discuss their problems in its pages and to answer their own and one another's queries. Fiction will be a feature of the magazine—fiction that contains the only quality that makes fiction worth while, Truth. If you want your young friends to have the truth about the current problems of youth, subscribe for this new magazine for them. The subscription price is $1 a year.

Attractive Christmas folders announcing your gift subscriptions will be mailed to your young friends in time to reach them just before Christmas.

## FOR UNITY'S YOUNG FOLK

**WEE WISDOM'S WAY**

A beautiful story by Myrtle Fillmore about a family that finds health and happiness through the efforts of one little girl. It was written especially for the little folk, but Grandmother will enjoy it quite as much as they will. Paper cover, $.50; cloth binding, $.75.

**AUNT JOY'S NATURE TALKS**

An explanation, by Lida R. Hardy, of the parts that the different animals and plants have in God's plan of life. Attractively illustrated. Paper cover, $.50; cloth, $.75.

**TREASURE BOX**

If growing boys and girls can get this one lesson early—that one has to work for what one gets—half their battles are won. This is the lesson in this quaintly told story by Imelda Octavia Shanklin, whom the little folk know so well as the editor of Wee Wisdom magazine. Price, $.50.

**THE GARDEN, THE GATE, AND THE KEY**

Another character builder, by Mary Brewerton de Witt. The adventures experienced by three little girls while they are finding the keys that will admit them to the beautiful Garden of Wisdom. Beautiful illustrations in colors. Price, $.75.

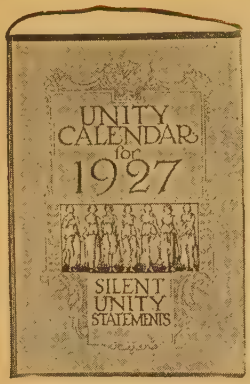
**LOVE'S ROSES**

A Truth fairy tale of two little girls in a land where thoughts are flowers—good thoughts are lovely flowers and evil thoughts are weeds. Price, $.25.

**WEE WISDOM PICTURE BOOKS**

Selections of favorite poems and stories from past issues of Wee Wisdom magazine. Two complete volumes, containing selections from two years of Wee Wisdom. Elaborately illustrated. Volumes number II and III, $.75 each.

# UNITY CALENDAR FOR 1927




The statements for the 1927 Unity calendar were prepared by Silent Unity workers. Each statement has a definite healing message. Do you need faith? Do you seek greater peace, harmony, prosperity, and justice? Then you will appreciate having before you, for a month at a time, these powerful affirmations which, faithfully used, will help greatly in establishing these qualities in your own life.

Can you imagine using this statement, the calendar statement for February—"*I am willing that God's will be done in me and in all my affairs*"—without feeling its effect in your affairs? And the statement for October is one which we think especially good: "*God is love.*" *His forgiving love harmonizes my mind and heals my body.*

Those of you who have been ordering Unity calendars for the last several years know the splendid quality of art work, of material, and of printing that is put into these calendars. The large type of the calendar dates and the distinct lettering of the sentiments make it a practical and attractive ornament, to a home or an office.

As Christmas gifts, you may be sure that they will be much appreciated. The price of only $.50 each makes them practical gifts. At your request, the calendars will be mailed in attractive boxes just in time to say "Merry Christmas" to your friends.

# CHRISTMAS CARDS

## *Forty Different Designs, Beautifully Engraved*

## *Prices, $.05 and $.10*

Cards that are different! That is what every one is seeking at Christmas time. With every shop window displaying them, it is a real problem to find cards that are different. And that is what Unity is offering you in its forty new designs of engraved cards.

Gay, cheery little cards with brilliantly lined envelopes, beautifully tinted and engraved and—the one feature that makes them stand out from all other Christmas cards—with verses written by Unity teachers and workers. These are not deeply metaphysical sentiments that might not be understood by those who are unfamiliar with Unity, but they are beautifully simple Truth statements and blessings that any one will understand and appreciate.

Unity Christmas cards must be ordered in assortments of five. That is, you may order five of the smaller cards for $.25 or five of the larger ones for $.50. Each card in this assortment of five will be different. This does not mean, of course, that you cannot order more than five cards. We have 400,000 Christmas cards prepared for this season and you may order as many of this number as you wish, WHILE THEY LAST.

Remember, though, to order at once.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

# GIFTS THAT ENDURE

A subscription to a Unity periodical is one of the few gifts that you can buy at a reasonable price and that will continue its message of friendliness and good will throughout the year. You need only decide which magazine you wish sent to each of your friends, send us this information with the names and addresses of the friends, and we will do the rest. If you so specify, we will mail to each of your friends an attractive greeting folder with your name on it. These folders will be mailed just in time to reach the recipient for Christmas.

UNITY, the magazine with which you are probably most familiar, is a handbook of Christian living. A message from Charles Fillmore each month; articles by other leading metaphysicians; a regular department dealing with the problems of home and children: interesting, inspiring testimonials from letters of Unity students who have been helped through their understanding of the Christ teachings—these are a few of the features of Unity magazine that appeal to its readers. Subscription price, $1 a year.

CHRISTIAN BUSINESS, our monthly magazine for business people, will be warmly welcomed by the wise men and wise women who, in keeping with the times, are learning that unselfish service is, after all, the most profitable kind and that the Master's teachings of 2,000 years ago are still a splendid code for business ethics. The subscription price of this magazine, too, is $1 a year.

UNITY SCHOOL
917 Tracy,

UNITY DAILY WORD, our monthly manual of full-page daily lessons, is Unity School's direct answer to the demand, "Give us a concise, 'peppy' Unity lesson for each day." There are no references to be looked up. In addition to the daily lessons, each number usually contains two feature articles and also poems, especially written or selected for Unity Daily Word students. The magazine has had a tremendous growth to date and we predict that eventually every Unity student will be united with all other Unity students in this daily meditation plan. Given as a Christmas gift or as a New Year present, it will be appreciated every day in the year. $1 a year.

WEEKLY UNITY is planned especially for the busy reader who wants Truth but who wants it, as he wants everything else, in a condensed form that requires the least possible portion of his time for reading. Interesting, concise Truth articles; a digest of metaphysical items from the daily press and from current magazines; a vegetarian page; a page prepared by Silent Unity (the healing department of Unity School); a regular column by Lowell Fillmore, under the head, "Things to be Remembered," are the special treats offered to Weekly Unity readers. Fifty-two issues for $1.

UNITY HEALING AND PROSPERITY RECORDS (5-inch, double-face records) contain the healing and prosperity thoughts for the current month, with their explanations spoken by Charles Fillmore. Into these records he has instilled a powerful healing consciousness that is making itself felt wherever the records are used. The subscription price for the records (twelve 5-inch, double-face records during the year) is $3 a year.

OF CHRISTIANITY
Kansas City, Mo.

## FOR THE WIDE-AWAKE BUSINESS MAN

Religion, unless it is made practical, unless it can be applied efficiently to his business, holds little interest for the average man.

The secret of the popularity of Unity's literature for men is its practicality. It presents the Jesus Christ teachings in a common sense, matter-of-fact manner; it teaches their practical application to modern business, and its readers recognize the soundness, the dollars-and-cents value of such teachings.

Christian Business is a monthly periodical filled with practical and timely articles by successful business men—not dreamers, but "doers;" men who are successfully applying the Golden Rule to their business affairs. Subscription price, $1.

"Lessons in Business" contains twelve simply written lessons that emphasize the vital, practical nature of some of the parables of Jesus Christ. The lessons give employees and employers a viewpoint of their work and its possibilities that will tend to build greater harmony and higher efficiency. Price, $.50.

"The Christian Salesman" is a compilation of articles from the magazine, Christian Business, which have to do especially with the problems and the interests of salesmen. Sales managers, traveling salesmen, the men who sell across the counter—each will find inspiration and practical information in this booklet. It sells for $.50.

"The Spiritual Law in Business" advocates the adjustment of business affairs, large and small, and the establishment of harmony and success through careful observance of the law of divine justice. Price, $.25.

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